

THE
VANITIE
AND
EXCELLENCY
OF
M A N:
IN TWO
SERMONS

PREACHED
At the Funerals of the Honourable
FRANCIS PIEREPONT, Esquire,
Third Son to the Right Honourable *Robert*
late Earl of *KINGSTON*.

The one at Saint *Maries* in *NOTTINGHAM*; The
other at *Holme-Pierpont* in *Nottingham-shire*.

The former by *William Reynolds*, } Ministers at *S. Ma-*
The later by *John Whitlock*, } ries in *Nottingham*.

L O N D O N,
Printed for *J. Rothwell*, at the *Fountain* in *Goldsmiths*
Row in *Cheapside*, 1 6 5 8. 10

THE
VANITY
AND
EXCELLENCY

M A N
IN TWO
SERMONS

PREACHED
At the Church of the Holy Trinity
FRANCIS PIERPONT, Rector
This Sermon was Preached at the
Church of the Holy Trinity

On the 14th of November 1791
At the Church of the Holy Trinity
The Rev. Mr. William R. ...
The Rev. Mr. ...

LONDON
Printed for T. Cadell, at the ...
in Strand, near the ...
1791

THE
VANITIE
OF
MAN,
IN
His best ESTATE;
A
SERMON

PREACHED

At St. *MARIES* in *Nottingham*,

March 18. 1657.

At the Funeral of the Honourable *FRANCIS*
PIEREPONT, Esq; third Son to the Right
Honourable *ROBERT* late Earl of
KINGSTON.

By *WILLIAM REYNOLDS*, M.A. Mi-
nister of the Gospel at St. *Maries* in *Nottingham*.

The voyce said, Cry. And he said, What shall I cry? All flesh is grass,
and all the goodlines thereof is as the flower of the field.

The grass withereth, the flower fadeth: because the Spirit of the
Lord bloweth upon it: surely the people is grass. Isai. 40. 6, 7.

LONDON,

Printed for J. Rothwel, at the Fountain in Goldsmiths-
row in Cheapside, 1658.

THE
VANITIE

OF

MAN

IN

His BEST STATE

A

SERMON

PREACHED

AT THE FUNERAL OF THE HONOURABLE

MARCH 18. 1727.

BY THE REV. WILLIAM REYNOLDS, M.A.

OF THE UNIVERSITY OF OXFORD.

IN THE CHURCH OF ST. MARTIN, LONDON.

Printed by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard.

1727.

Price 1s.

For Sale by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard.

1727.

Printed by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard.

1727.



To the truly Honoured *ROBERT*
PIEREPONT, Esquire, the
only Son and Heir; And to M^{rs}. *Frances*
Pierepont, Eldest Daughter to the Honourable
FRANCIS' PIEREPONT, lately deceased.



WE are bold to present you with these two
SERMONS Preached at the late Fu-
neral of your dear Father, whose Me-
mory being (as deservedly it ought to
be) most Highly Honoured by you, We
doubt not but these *Sermons* devoted thereunto, will
be very acceptable unto you. The Lord bleſs the
Reading of them to you both, and grant that the great
truths held forth in them, may be ſo impreſſed upon
your hearts, as that being convinced of the former,
namely, *Mans Vanity even in his beſt Eſtate as to this*
world, you may above all things labour after the later,
to wit, *Gospel-perfection, and uprightneſs of heart*;
by thus doing, you will live moſt honourably, dye
moſt peaceably, and to all eternity live moſt happily,
which is the hearty Prayer of

Your Faithful Servants in the
Work of the Lord.

John Whitlock,

William Reynolds.

To the READER.

THe unufualness of having two Sermons Preached at the Funeral of one Person, occasions us to Preface somewhat to give thee an account thereof. That person of Honour, at whose Funeral these Sermons were Preached, having had his residence for some years, and dying in the Town of Nottingham, where he was much respected and honoured; and a great part of the persons invited to his Funeral, being inhabitants of the said Town, many of which were unable to attend the Herse to the place where his body was interred, which was at some considerable distance, and the Church there too small to receive so great a number; It was judged inexpedient, to dismiss so great a Company, as were met at his house at Nottingham, with a meer civil treatment, without some word of instruction suitable to so solemn an occasion; which occasioned the Preaching of the former Sermon. As for the later Sermon, which was only at first intended, we shall need to give no further account than this, that it was Preached at the place where the Corps was interred.

We need no less to apologize for our appearing in Print in this age, wherein the Press abounds with so many supernumerary Papers. It was with much unwillingness that we were induced to it, but the importunity of some friends (nearly related to the Person deceased) to whom we owe very much respect, and our willingness to do any thing, that might contribute to the keeping up the memory of him now dead, whom we so much honoured whilst living, hath at last prevailed with us, thus to appear in publick. You have the Sermons as they were Preached, without any addition, except, that in the later Sermon, divers enlargements which were prepared to be delivered, but through streights of time, were necessarily then omitted, are now added. Such as they are, we recommend them to thy Reading, and to Gods blessing upon them: not doubting, but if God shall teach thee those two main Lessons held forth in them, (viz.) Mans-Vanity, and Heart-Integrity, they may much conduce to thy holy Life, and happy Death. Which that they may, is the Prayer of

Thy Souls Servants,

John Whitlock,

William Reynolds.

To the Honourable *Alissimon Pierrepont* Widow to the late Honourable *Francis Pierrepont* Esq. deceased.

Madam,



T was at your desire that these *Sermons* were preached, and it is through your continued commanding importunity that they appear in publick: our backwardness hereunto is very well known unto you; which yet proceeded not from any want of respect either to your self, or your deceased Husband (whose Memory we do, and ever shall honour) but from the sense of our own weakness and unworthiness, and an unwillingness to renew your grief, fearing lest every review of these *Sermons*, might prove as a fresh tenting of that wound, which the loss of so near and dear a relation hath made in your heart. But our respects both to your deceased Husband, and to your self, from both whom we have received so many ingaging favours, as also your own most earnest desire that these *Sermons* might be printed, have silenced all our Objections, and prevailed with us to the publishing of them, which we now humbly dedicate unto you, knowing none that have a greater right unto them than your self, by reason of your most near relation, and dear affection, unto him at whose Funeral they were preached.

Madam, We are very sensible both of your and our
A great

great loss. The Lord teach and help both you and us, to find and make up that in God, which we have lost in the Creature. The present duty which this dispensation of Providence calls for, is the eying of God in it, a submission unto, and due improvement of it, that you may *bear the Rod, and him that appoints it.*

And if any thing in these plain *Sermons* may further you, or any other in the like condition, to the performance of this duty (which through Gods blessing we hope they may) we shall rejoyce and be thankful unto God.

The former acquaints you with *Mans Vanity in his best Estate*, which lesson God hath been many wayes, and for a long time teaching of you ; First, by taking away diverse of your dear Children from you in their tender years, and now your more dear Husband in his *best Estate*, according to the sense of the *Psalmist*. Sure God would by these Providences knock off your Hands and take off your Heart from the Creature. Endeavour to make this use of them, to get a more weaned Heart from the world, and all those Creature-enjoyments God hath yet left you. It is true indeed you have cause to say with *Job*, *Have pity upon me, have pity upon me O ye my Friends, for the Hand of the Lord hath touched me.* Yet withall, you have still cause to acknowledge, that in the midst of Wrath, God hath remembred Mercy : in a peaceable settling your worldly affairs, to content and satisfaction, and yet more, in his hitherto sparing and continuing unto you the life of your now onely surviving Daughter Mrs. *Winnifred Pierrepont*, a living Branch of your deceased Husband. Our Prayer is, and shall be, that God would season her young and tender

der Heart with Grace, and that he would lengthen her life, that she may live to be an instrument of his glory, and a comfort unto you and her relations. And our Humble Advice to you, in order hereunto is, That you would take heed lest you set your Heart too much upon her; you cannot love her too well, but you may love her too much: and strong affections towards Creatures, do usually make way for strong afflictions. See therefore that you place not too much of happinesse in her, or any other Creature, but make God your portion, and while you use Creatures of which God hath vouchsafed you plenty, be sure you enjoy God: and labour after an Estate that is better than Mans *best Estate*, whether *natural*, *Civil*, or *Moral*.

The latter Sermon, presents you with the gain and advantage of *Uprightnesse*, and *Sincerity of Heart*, and may serve as a Cordial to Gods People under the greatest present presures of trouble and affliction, which they are exercised with, assuring them of a calm Evening after a stormy Day, and that though they have sorrow here, yet they shall find joy and rest at last, in their Fathers House and Saviours Bosome. We hope God hath given you this *Uprightnesse* of Heart, and pray, that he would give you that peace and comfort which he hath promised to it. Labour more and more to abound in this Grace: See that *Uprightnesse* animate all your performances, Professions, and Practices: Let *Uprightnesse* be your way, and Peace shall be your end. Which that it may be, is the humble and earnest prayer of

Madam

Your Honours most obliged Servants,

John Whitlock.

William Reynolds.

ERRATA in First Sermon.

IN p. 10. l. 10. for *be* read *being*, in p. 19. l. 15. for *or* read *to*.

In Second Sermon.

In p. 3. l. 3. for *diligent*, read *diligently*, p. 5. l. 25. add *be* before *vertue*, p. 12. l. 26. add *so* before *2 Kings*, p. 19. l. 7. add *your* before *fill*, p. 19. l. 15. for *this*, read *his*, p. 21. l. 2. for *neither*, read *wither*, p. 23. l. 23. dele 8. p. 25. l. 14. for *caring*, r. *carving*, p. 25. l. 30. add *called* before *a true heart*, &c. p. 27. l. 32. add *their* before *hearts*, p. 28. l. 6. r. *purifying*, p. 28. l. 28. dele *own*, p. 28. l. 34. add *the* before *doors*, p. 31. l. 10. add *have* before *had*, p. 35. l. 7. for *green*, r. *greenefs*, p. 35. l. 33. for *incipit*, r. *incipis*, p. 37. l. 14. for *Diabolo*, r. *Diabolo*, p. 38. l. 14. dele *be*, p. 38. l. 22. add *quæ*, after *proavos*.

In Verses.

Second Copy, p. 2. v. 11. for *brighe*, r. *bright*, *ibid.* v. 30. read *Country*, in fourth Copy in the *Latine Verses*, v. 13. for *religionis*, r. *relligionis*, in the *Englilh Copy*, p. 2. v. 21. for *Seplchrall*, r. *Sepulchrall*. *Ibid.* v. 32. r. *power*, in *Mr. Pickering's Copy*, v. 13. r. *Elgie*, *Mr. Grants Copy*, p. 2. v. 10. for *invite*, r. *indite*. *S. C. Cop.* v. 18, r. *things*, *Mr. Stillingfleet Cop.* p. 2. v. 25. r. *Brothers*.



TEXT. Psalm. 39. 6

Surely, or verily, every Man, at his best Estate, is altogether vanity. Selah.



When I read the Prophet *David*, in the second and third verses of this *Psalm*, e're he breaks forth into that Speech, of which our Text is a part, saying, *that his sorrow was stirred, and that his heart was hot within him.* In like manner before

I speak to my Text, I must needs crave leave to tell you, that upon the sight of this great Assembly, congregated to solemnize the *Funeral Rites* of that truly *Honourable Person* deceased, I find my sorrow stirred, and my heart to be greatly moved within me. It is indeed some weeks since, that divine providence made this sad breach amongst us: but the wound yet is very green, and the least tenting of it, makes it to bleed afresh, how much more such a violent raking into it as at this day! and what are a few weeks, moneths, nay, I may adde years, to wear out those deep impressions, which the loss of a Personage of so much honour and worth hath made upon the minds of many amongst us?

My beloved, It is very well known to the most of you, that it hath neither been mine, nor my fellow-labourers practice, during those seven years, which now within some very few dayes, we have laboured in the word and doctrine among you, either to Preface, or add any *Panegyricks* to the *Funeral Sermons* we have been

He dyed the
30th of Ja-
nary.

The seveneth
year is com-
pleat the 25th
March, 1658.

The vanity of M A N,

called to Preach; and one great reason of our forbearance hath been the great abuse which we have observed formerly to have been hereof; it having been too usual, as one sadly complains, *ut eorum vita laudentur in terra, quorum anima cruciantur in inferno*; and we have also observed, that there hath been but little of edification in the best, and much of falshood, and flattery, in the most Funeral Commendations.

Yet though we have forborn the practice, we have not judged it unlawful to give a due Testimony to the dead, in mentioning such commendable virtues, and practices, as may be precedential to the Living.

The warrantableness of it, might be clearly evinced, both from what we read in *Scripture* *, as also what we find to be practised amongst the *Antients*: who as a *present Divine in our Nation hath observed, did oftentimes mingle the prayses of their dead friends, with their sorrowful mournings over them. It is not so much the lawfulness, as the expediency of thus doing, which is so much scrupled. The great miscarriage (as the same Author expresseth) which hath brought this way and practice, both under suspicion, and censure, hath been the *Golden commendations* that some have bestowed upon *worth-less Persons*. But I perswade my self, that the eminency of worth and merit, which was so resplendent in that *Honourable Person* whose *Funeral rites* we now solemnize, will cause, that I should rather incurre your *Censure*, by my silencing the due Character that may be given of him, than your *suspicion*, by an unfeigned, and impartial expression of it.

I shall not take upon me, to give you a *Narrative* of his whole life; albeit I might (having the warrant of a very good Testimony, and the witness of some present, to whom the whole of his conversation hath been very well known) safely say this of him, in reference to that part of his life, which was unknown to me; That his youth was no wayes beleapred with those foul spots of pride,

1 Chron. 32.

33.

* Acts 9. 99.

* Dr. Spurstow in his Sermon preached at the Funeral of the Lady Viner.

in his best **ESTATE.**

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pride, luxury, prodigality, and disobedience to Parents, which are too too Common : but that his *humility, modesty, frugality, and dutiful obsequiousness to his Noble Parents*, was such as is rarely parallel'd in a Person of his Birth and quality. A worthy pattern for young Gentlemens imitation.

But I shall pass these things, and divers others I might mention, as the speaking to that Antient and Noble Family, of which he was a Branch, this being better known to many amongst you, than it can be expressed by me. And I have met with what *Basil* observed in the praise of *Gordius the Martyr*. "It is the Custom of the world (said he) when they would praise a man to speak of his Family, to derive his Pedigree through many descents, to open unto all his Education, parts, and learning, and such other accomplishments: *sed Ecclesia hæc tanquam supervacua dimittit*; the Church looks only at such things, which may glorifie God in his Saints, and thereby do good to them that remain alive.

The brief Character I shall give of him, (for I must be brief in all that I have to deliver) shall be only in such things, which my personal knowledge, and the great honour I do, and shall ever bear to his memory, doth both warrant, and provoke me to deliver.

To begin first with things relating to *Religion*, a due regard to which is the most radiant, and sparkling Stone in the whole Ring of any ones virtues: There were these several particulars highly commendable in him.

First his constant attendance upon the *publick Ordinances*, and that not only on the *Lords-day*, both Morning and Evening, but also on the *Week-dayes* at both the *Lectures*.

Secondly, his constant frequenting the *Sacrament* of the *Lords-Supper*, in its monethly administration amongst us. I may safely say, that for these six years

The vanity of MAN

last past, wherein we of this *Congregation* have been privileged with the enjoyment of this *Ordinance*, I do not remember, that when he was in *Town*, and in perfect health, he ever omitted three *Sacraments*.

Thirdly, his care and cost to set up, and his constant attendance upon the *worship* of God in his *Family*: wherein the *Scripture* was read, and *Prayer* made Morning and Evening.

Fourthly, his not only complying with endeavours after *Reformation*, in the due administration of *Gospel-Ordinances* amongst us; but his *forwardness* unto, and *activity* about the settling of *Order* in the Church of God in this place; of which he was not only an useful, and honourable member, but was pleased also to act as an *officer*, humbly condescending herein, to joyn himself with persons far inferior to himself, in rank, and quality.

Fifthly, the great respect he bore to the *Ministers*, and *Messengers* of Jesus Christ: Surely he accounted well of them, as the hearty welcome he gave them to his own house, his friendly going to their houses, his constant attendance upon, free, and bountiful encouraging of them in their labours, doth abundantly testify. And that this respect he shewed, was not so much to the persons of the Ministers of the Gospel, but unto the faithful, and conscientious discharge of their *work*, and *office*, that worthy speech of his, which was oft heard uttered by him, bears witness; namely, *That it much pleased him, to hear such searching Sermons, as ript up the heart, and discovered sin to the full.*

And as I have thus glanced at some commendable practices in him relating to *Religion*, so should I speak distinctly to each *moral virtue* that was resplendent in him, I should exceed the limits of the time which is allotted to this part of the Solemnity; I must remember, I am yet to begin my Sermon, and that after it, another, at some distance hence is to be preached: to sum up therefore all in a very few words.

This

in his best ESTATE.

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This truly Honourable person whom we now commemorate, was most punctually and exactly righteous in all his civil transactions, tenderly mercifull and compassionate towards decayed Debtors and Tenants; humble, affable, and courteous towards all, and grievous to none.

And in the last place, I must not forget his *Charitie* to the *poor*. Indeed by *Will* and *Testament* there is little done, he being surprized with the suddenness of his sickness and death: yet whilest he was living he did some things very exemplary. Besides the constant relief the poor had at his Gate, and his liberal annual pension to a poor Scholar in the *University*, and to some others that had been in the relation of Servants to himself and *Noble Father*; he did some years before his death settle by *Deed* 12. pound *per Annum* for ever upon the Almshouses founded by *Mr. Hanly*.

These things being so well known, have we not great cause to mourn over the loss we have sustained in and by his death? The *honourable Widdow* hath lost a most tender Husband, the *Orphan'd Children* a loving and indulgent Father, the Servants of the Family a mild, prudent, and most righteous Master, the Tenants a just, and compassionate Land-lord, we Ministers a noble Friend and faithfull Patriot: *We especially, whom God hath called to this place*, who came hither upon his, together with some others of the chief of the Parish, special invitation, set down here (after mutual knowledge obtained one of another) upon the publick declaration of his, and the whole Parishes earnest desire and call of us so to do, and have chearfully and comfortably, and (through grace we hope we can say,) in some measure profitably continued our Ministerial employment, and been succesfully carryed through the many difficulties that usually attend endeavors after Reformation in the administration of Gospel-Ordinances, through his (under God) special countenance, encouragement.

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rage ment and active concurrence with us: The sense and experience of which mercy from God to us, and choice Service which this *great* and *publick good Man* did the Gospel, hath caused many thanksgivings unto God, much heightened the deserved honourable esteem which we with the whole Church of God amongst us had of him, made us highly to prize, and earnestly to pray for his life; and now, we reflecting upon the greatness of our loss, sadly to bewail his death: but I must proceed no farther on this Text; to come to the other.

Text

Surely Every man, at his best estate, is altogether vanity. Selah.

WE may fitly begin our discourse upon this *Text*, with that gracious *Apophthegm* or rather divine *Oracle*, wherewith *Solomon* that Kingly and royal *Preacher* begun his sacred reiterations, (so some have styled his book of *Ecclesiastes*) saying, *vanity of vanities, vanity of vanities, all is vanity*. This is an Hebrew Form or Phrase of speech, they expressing the Comparative often by a preposition, and the superlative by doubling the same word, which noteth excellency and perfection: by the ingemination and redoubling of the same word and Phrase, the *Preacher* doth at once both confirm the judgement in the certainty of the fundamental truth he layeth down, and also vehemently move the affections: a good copy for all *Preachers* to write after, namely, to speak such words as may be both instructive and affective. As to the import of this concise speech of *Solomons*, in brief it is this; That all things here below are most vain, or extreme vanity, and that no true felicity can be enjoyed in the freest and largest possession of them. In the fourteenth verse he tells

tells us, that they are not only *vanity*, that is, as our *Annotators* gloss, ineffectual to confer happiness; but which is worse, they are *vexation of Spirit*, apt to bring much affliction and trouble upon the heart of him who is too earnestly conversant about them: And this he delivers as the result of all that his search and enquiry which by *Wisdom*, that is, by his very best skill, he made into the causes and effects of all things, that have a being and are done under the Heaven: *I the Preacher was King over Israel in Jerusalem, and I gave my heart to seek, and to search out by Wisdom, concerning all things that are done under Heaven: and I have seen all the works that are done under the Sun, and behold all is vanity and vexation of Spirit. Eccles. 1. 12, 13, 14.*

Thus you have heard what *Solomon* saith; but they are not his words but *David's* which we are now to insist upon: the difference indeed that is between them is but little, what *David* saith in the *Text*, is included in what *Solomon* hath delivered, as each particular is comprehended in the general, and each part and parcel in the whole. *Solomon* tells us, that all the works that are wrought under the Sun are *vanity*, and *David* singles out one of the works, but indeed the chiefest and topmost of all the rest, and instanceth in this, when considered and beheld by us in the compleatest outward form and natural perfection of it, and he saith that it is altogether *vanity*. Surely every man, in his best estate, is altogether *vanity*. *Selah.*

The *Text* may not be unfily stiled fallen mans *Portraiture*, and lively image and representation; and this is such a curious and exact peece of workmanship as cannot be paralleld; it far exceeds whatever art in the highest perfection, brought any of its *Scholars* unto; the most exquisite *Limners* that ever we heard or read of, could never give us the draught and portraiture of the Mind and Soul of man in its inward motions and operations;

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rations; some have drawn the Pictures and representations of mens bodies to the life, but they could never so draw any, as in their draught to represent together with the outward form and feature of their bodies, also the inward complexion frame and full endowments of their minds: But you may in our *Text* behold *man* represented to us perfectly, both inside and outside, both in his soul and body: *Surely every man, in his best estate, is altogether vanity. Selah.*

The parts of
Text

I. The subject.

The words are an intire proposition, containing the *Subject* and *Predicate*.

The *Subject* that is *Man*, אָדָם *Adam*; this though it was the proper name of the first man, yet it is frequently used appellatively. In this *Subject* here is first the note of universality. [*Every*] *every man*, none excepted; secondly the qualification of this *Subject* here spoken of, (*viz*) when he is best constituted, when in his prime, when in his greatest beauty and bravery, *Every man in his best Estate*. The word translated here * *best estate* the Septuagint renders it, ζῶν *vivens*, living, so also the *Ethiopick*, and *Arabik* version; and indeed natural life, is one of the choicest, richest, and most pretious Jewel, in all natures treasury and cabinet. *Skin for skin, and all that a man hath, will he give for his life*, Job 2. 4. and saith *Solomon, a living dog is better than a dead Lion*, *Eccles.* 9. 4. We read of a woman in the Gospel, how that she spent all she had on the Physicians, and what was it for? only to have her health restored, which is a degree below life; but though this translation of the word, doth express somewhat that is very choyce; yet this of *Life* is implied; and all the comforts, conveniences, and accommodations, yea, perfections of life natural, are carried in the Hebrew word: the word properly signifies *Stans*, it cometh from the Hebrew root which signifieth * *Stetit*; and it is rendered by sundry *constitutus*, as *Piscator*, *Tremelius*, and others: *Tremelius* renders the words

אָדָם from
אִישׁ

in his best ESTATE.

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words thus, *Profecto omnimoda vanitas omnis homo, quantumvis constitutus maxime*: Surely every man is all manner of vanity, albeit he be never so well settled, and constituted.

The second thing observable is the *Predicate*, or that which is spoken, and affirmed of this *Subject*: and that The Predicate, that he is *vanity*, yea, altogether vanity, and that *sure*. cate. 2.
ly; all this belongs to the *Predicate*.

He is *vanity*. The Hebrew word here used, was the proper name of the second Son born to *Adam*, whom his Brother *Kain* killed: and the name, or word, properly signifies as translated here in the *Text*, namely *vanity*; wch *Pagnin* describes, to be a most vain, or light thing, such as is a bubble on the water, or the breath of a mans mouth: The *Syriack* version, render the words thus; *quoniam omnes homines ut vapor consistunt*; the consistency of all men, is no better than that of a vapor: which *Saint James* saith, appeareth for a little while, and then vanisheth away, *Cap. 4. 14.* *Res est quæ non est quidpiâ, aut quæ cito desinit, ut flatus qui exit ab ore*

He is altogether vanity, *Kol Hebel Kol Adam*; *universalis vanitas omnis homo*; all men are all vanity, so it is word for word: the *Septuagint* render it, *ὅτι ὅσους πάντας ματαιότης*, *quoad omnia vanitas*; the version of the *Arabick* thus, *quicquid pertinet ad hominem viventem est vanum*; whatsoever belongeth unto living man, is vanity.

Bithner he expounds it thus, *Every man is altogether vanity. Hoc est, omni ex parte, ita ut vanitas & miseria quæ per alias creaturas frustatim spargitur, in uno homine aggregata videatur*: sicq; *homo evadit compendium omnium vanitatum quæ in creaturis extant, &c.* * that is, he is the sinck and center of all the vanities in the world; he is as it were the * *universe of vanity*. * *Cum inanimis subiecit mutationi, corruptioni; Cum animatis, alterationi, mortis; Cum sensibilibus, letitiæ, moror;* *Cum Angelis qui reliquerunt suum domicilium, inconstantia.* *Bithner in locum.* * *Universalis vanitas.*

C

Surely

The vanity of M A N

Surely every man in his best estate, is altogether vanity; (*surely*) it is as if he had said, this is most true, most certain, none need to question it.

And as the word *surely* begins the *Text*, so the note (*Selah*) concludes it; which if in any place it be more than a bare *Musical Note*, and pointeth at some extraordinary matter, calling for more than ordinary attention, it may be looked upon as so used here. The matter whereunto it is affixed, being of such unquestionable certainty, of such great importance, and there be such a natural unaptness in every of us, to give Credit to, or take notice of it; so that we had need to be called upon to attend heedfully to it.

Thus we have for brevity sake, given you both the parts of the *Text*, and sense of the terms together, you see that every word in the *Text* hath its weight; the *Text* may be thus paraphrased.

Paraphrased.

Man, who is the glory of the Creation, Gods masterpiece; and not only this, or the other man, but every *man*; and not every man; at sometime, in some conditions, not man, when dead, or if living; yet in an afflicted estate, or the like, but every man whilst living, yea, when he is in the height, perfection, and accomplishment of all Creature-comforts, when standing on his *tiptoes*, when in his best beauty, and bravery; what is he then? not (saith one) only a mixt creature, a compound of folly and wisdom, weakness and strength, light and darkness, flesh and spirit, beauty and deformity, substance: and vanity. But he is *altogether vanity*, the very sink, and center of all the vanities in the world. If man be a compound creature, it is of all the *vanities* under Heaven; and to this the Holy Ghost sets a double Seal, one at the beginning of the sentence, and another at the end.

Surely lets it in, and *Selah* shuts it up. It is a truth of such illimited, and immutable certainty, that it can neither be met, nor overtaken with any objection. *Surely*
ly

Mr. Case in his
Sermon
1 Corin. 1. 29.

in his best ESTATE.

ii

ly every man, in his best estate, is altogether vanity.
Selah.

I proceed now to the Doctrinal conclusions, which we may gather from the words, and we might parcel out the *Text* into three or four conclusions; as first.

1. *That man is a very vain thing, yea, vanity it self.*
2. *Not only this, or the other man is so, but every man.*
3. *Every man in his best estate is altogether vanity.*
4. *How difficultly so ever any are brought to believe this, yet it is a very great truth, and that which is above all objection.*

But all these are most pithily, & concisely summ'd up by the *Prophet* in the words of the *Text*, which we shall not vary from: so that the point of *Doctrine* we shall insist upon, you may take it in the very words of the *Psalmist*.

Surely every man in his best estate is altogether vanity.

Doct.

Proof.

For the proof of this. you may consult these Scriptures, *Psalms* 144. 3. 4. *Lord what is man, that thou takest knowledge of him, &c?* and why doth *David* thus reason? in the next words he tells us, *man is like to vanity, his dayes are as a shadow that passeth away.* Man is like to vanity, in the Hebrew it is *Adam* is like to *Abel*, אדם להבל, now *Abel*, as I told you before, signifies *vanity*, and it is sometimes put to express an *Idol*, as *Jerem.* 2. 5. *Thus saith the Lord, What iniquity have your Fathers found in me, that they are gone far from me, and have walked after an Idol?* Now the *Apostle* tells us, that an *Idol* is nothing in the world; It is the vainest thing in the world, or the greatest vanity: man is become even as one of these; he in his best estate is but a representation of a thing which is not so that upon the point, it is as much as if *David* had said, *Man is nothing.* *ההכל 1 Corin. 8. 4.

Another Scripture we have in *Psalms* 62. 9. *Surely men of low degree are vanity; and men of high degree are a lye, to be laid in the ballance they are altogether lighter than vanity;* here we read, that what ever degree men

The vanity of M A N

Prov. 19. 6.
29. 26.

are of, they are no better than vanity; nay, those that are of the highest degree, that is, are highest in riches, honour, parts, or the like, these will the least answer our expectations, and fulfill our hopes; nay, they will prove a lye to us, they will deceive us. Hence *David* thus exhorteth: *Put not your trust in Princes, nor in the Son of Man, in whom there is no help, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish*, Psalm 146. 3, 4. There are many as *Solomon* saith, who seek the Princes favour, and oh if they can but obtain it, they think they are *made persons*: but what are Princes? are they any other than *Sons of men*? and being Sons of men, what help is there in them? because their breath goeth forth, and they turn again to their earth, and then their thoughts perish, their thoughts, *ad alios benefaciendos*, as *Aben-Ezra* expoundeth it, of doing thee and others good, these fall to the ground. To what hath been said, we may add, that God in Scripture, doth not only speak of single persons, that they are *vanity*, but also of *Nations*; and not only of this, or the other Nation, but of *all Nations*: take all mankind in a cluster, or as bundled up together; and not only is this, or that man, this, or that Nation, but all men, and *all Nations*, before him, are as nothing, and are counted to him lesse than nothing and *vanity*, saith the Prophet *Isaiah*, Cap. 40. 17.

Having thus given you the *Proof* of the *Doctrine*, I shall briefly dispatch these few particulars, namely, shew you first, when it is that man may be said to be in his best estate; or what this best estate of man is: Secondly, that in this estate he is vanity, how, or in what regards he is so: Thirdly, why, or whence he is so; and so make application.

Explication.

To the first, namely, what is meant here by mans best estate: you may take the answer to this first Negatively, then Affirmatively.

¹²
Negatively.

Negatively, by *Mans best Estate*, as it is here spoken of,

of, is not meant that estate of *Innocency*, integrity, and perfection, wherein God at the first Created man; that indeed was a right-good, and excellent estate: First, it was an estate of perfect holiness, he being made in Gods Image, and after Gods likeness, *Gen. 5. 27.* Secondly, it was an estate of perfect wisdom, and understanding, of which *Adam* gave Proof, by giving names to all Cattel, to Fowls of the Air, and to the Beasts of the Field, suitable, and apposite to their nature, *Gen. 2. 20.* Thirdly, it was an estate of great honour, and dignity: *David* brings him in with a Crown upon his head, and that Crown is a Crown of glory, and honour; *thou hast Crowned him with glory, and honour, Psalm. 8. 5.* His place was little lower than the Angels, but far above all other Creatures.

Fourthly, it was an estate of great dominion and authority, man being made the Sovereign Lord of the whole Creation, *Gen. 1. 26. Psalm. 8. 6, 7, 8.*

I might instance in sundry other particulars, as

1. The exquisite beauty, and perfection of his outward man, it had nothing (as one observes) of blemish, or blushing, but was cloathed with all requisite beauties, and abilities, that might render him lovely, and commend him to every eye.

2. The greatness and vastness of his possessions; we need not, saith the same Authour, stand to enlarge upon one parcel of his *dismeans*, namely, that which they call *Paradise*, sith the whole both of Sea and Land, and all the Creatures in both were his possession, his *Paradise*.

In brief, mans first estate, was a state of perfect, and compleat happiness, there being nothing within him, but what was desirable, nothing without him, but what was amiable, and nothing about him, but what was serviceable, and comfortable; When therefore it is said, that *Surely every man in his best estate is altogether vanity*, by best estate in the Text, is not meant mans estate of

1.
By mans best
estate here in
not meant
mans estate in
innocency.

Dr. Harris his
Sermon on
Eccles. 7. 29.

The vanity of MAN

of *Innocency*; had man persisted in that, he should not have known what vanity meant; *Adam* in that estate, had in himself a power of perpetuating his estate in *Fesimple*, upon himself and his for ever.

2. Secondly, by mans *best estate*, is not meant his estate of *Regeneracy*: this is a most excellent estate, and far better than that which is intended in the *Text*. This estate of *regeneracy*, is a spiritual estate, consisting in spiritual graces, and privileges. It is a free estate, freed from all forfeitures, and endowed with choyce immunities. It is a full estate, *we are compleat in Christ*. It is a firm estate, all is everlasting, unmoveable, unfading, we are all Heirs, and joynt Heirs with Christ, if the estate stand good to him, it will to us.

Colos. 2. 10.

Rom. 8. 17.

Heb 9. 27.

Man in this estate, is not *altogether vanity*. Indeed this estate doth not exempt and privilege from manifold miseries, and afflictions, that abide us in this life, nor doth it exempt from death; for it is appointed unto all men once to dye; the good as well the bad, the regenerate, as well as the unregenerate: notwithstanding man in this estate, is not *altogether vanity*. Indeed the regenerate mans outward comforts, such as are his friends, estate, honour, yea, his person, as it is subject to death, may be said to be *vanity*: but his spiritual estate, this you have heard, is firm, everlasting, and that fadeth not away; whereas one that is no more but a man, but a *meer child* of the first *Adam*, both he and his *best estate* be it whatsoever it may be, is *altogether vanity*.

3. Thirdly, by mans *best estate*, as is not meant his estate of *Innocency*, nor his estate of *Regeneracy*: so much less his estate of *Glory*; this is the *best estate* of all. This is better than the estate of *Regeneracy*; because though in that be the *truth* of grace, yet there is not in it the *perfection* of grace: yea better than *Adams* estate of *Innocency*; because though in that he had perfection of holiness, yet it was loseable, he being (as you know) endowed with freedom of will, either to stand, or to fall, and

and we too too well know, that he did fall; but as to this estate of *Glory*, the holiness, and happiness of it, is both perfect and perpetual, it is sure and cannot fail, hence it is called *an inheritance incorruptible, and unfading, and that fadeth not away*. Man when exalted to this estate, shall be fully freed from all manner of *vanity*; and we may alter the words and say. *Surely every man in this his best estate, is altogether felicity, or altogether Glory.*

Thus we have heard, what is not meant by mans best estate, as specified in the *Text*; Now for the *Affirmative*. 2.

By mans best estate, is chiefly, and principally understood his most flourishing, and prosperous estate, as to estate *third* this world: Now this is threefold. First, there is mans *natural* estate. Secondly, his *moral* estate. Thirdly, his *civil* estate.

First then every man in his best estate is altogether *vanity*; that is, in his best *natural* estate: by this, I do not understand that estate of sin, wherein every man is born, thus indeed divines frequently, and not improperly, use this phrase of mans *natural estate*; but understand man simply considered, as he is *natures* work-man-ship, as *nature* hath endowed, and enriched him with her gifts, and that either in reference to body or mind: these gifts, and endowments of *nature* in reference to body, are health, strength, beauty, and the like: the gifts and endowments of the mind, are strength of memory, quickness of apprehension, good utterance, and all of the like nature, which go under the Notion of a mans *natural* estate. Now man, yea, every man in his best *natural* estate is altogether *vanity*: that is, man, even then when he is most strong, most healthful, most beautiful, which is usually in youth, or compleat manhood, then is a person in the flower, and Prime of his life and dayes; even now is he not altogether *vanity*? *Solomon* tells us, *that* 1.
Child-hood, and youth, are vanity; there is a double *vanity*

nity in these, both the vanity of sin, and also the vanity of nature. But more expressly to this, is that of *Job*; *Job. 21. 23, 29.* one dieth in his full strength, being wholly at ease and quiet, his Breasts are full of Milk, and his Bones are moistened with marrow. One dieth in his full strength, he dieth not only strong, but in robore perfectionis moritur robustus; So the vulgar translation rendereth it; the strong man, dyeth in the strength of his perfection: when his Breasts are full of Milk, and his bones moistened with marrow: *Job* here describeth the exactest state of nature, yet now man dieth, death easily knocks down this strong man: death as *M. Caryl* well glosseth upon the place, doth not stay to take men at an advantage, when they are weakened with age and sickness, as *Simon* and *Levi* did the *Shechemites*, come upon them, when they were fore, Death can do its work easily, and as speedily in health, as it can in sickness, in strength, as well as in weakness; when we handle the sword, as well as when we lean upon a staff, in the Spring and Summer, as well as in the Fall and Winter of our lives.

Gen. 34. 25.

2.
Mans best moral estate is vanity.

Jer. 9. 23.

Job. 11. 13.

Secondly, as man is vanity in his best natural estate, so also in his best moral estate: that is, take him when his natural parts are brought to the greatest height that Art and diligence can bring them unto: when he is wisest, learnedest, when his heart hath had the greatest experience of Wisdom and Knowledge as *Solomon* Phraseth it. "Is he not then even altogether vanity? Is he not equally obnoxious to the stroak of Death? how dyeth the Wise man as the Fool? *Eccles. 2. 16.* As the strongest man cannot resist Death, so the wisest man cannot evade Death: Death with one black Theta, soon refuteth all our Wisdom, and putteth at once a period to our reading, and to our natural being. How good therefore is that counsel which the Prophet *Jeremiah* giveth. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; Let not the rich man glory in his riches: but let him that glorieth glory

in his best ESTATE.

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glory in this, that he understandeth and knoweth the Lord.

Thirdly, man, yea every man is vanitie in his best Civil Estate. By this I understand man when he hath attained to great riches, to great honour, to great power and authority in the world: First the rich, yea they. ³ Mans best civil Estate is vanitie. ¹ The richest man is vanitie. How vain are riches themselves, and all which they, when enjoyed in the greatest plenty and abundance imaginable, do furnish and accommodate us with? you may read what Judgement Solomon after his large experience passeth hereupon. I got me Servants and Maidens, and had Servants born in my house; also I had great possessions of great and small Cattel, above all that were in Jerusalem before me: I gathered me also silver and gold, and the Peculiar treasure of Kings and of the Provinces: I gate me men-Singers and women-Singers, &c. then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold all was vanitie, &c. ^{Eccles. 2. 7. 8. 9, &c.}

And as riches themselves are vain, for Solomon elsewhere saith they have wings and fly away: So are the possessors of them: As the rich man cannot by the multitude of his riches by any means redeem the life of his friend and brother from death, so as that he should still live for ever, and not see corruption, as the Psalmist speaketh, *Psal. 49. 6, 7, 9.* So cannot he keep off Death from knocking at his own Door, yea from making a forcible entry upon him, as you may read *Luke 12. 20.* ^{Prov. 23. 5.}

Secondly as the richest man, so the Honourablest person is also altogether vanitie: yea indeed the higher any person is in honour, he is but vanitie in a greater degree. Men of low degree are vanitie, and men of high degree are a lie, to be laid in the ballance, they are altogether lighter than vanitie, *Psal. 62. 9.* and in *Psal. 49. 12.* ^{1. The Honourable person is vanitie.}

D.

man.

The vanity of MAN

man being in his hour abideth not, he is like the beast that perisheth.

3. Man when advanced to the highest power and authority is vanity.
Mr. Trap.

Thirdly man when arrived at, and invested with, the greatest power and authority, even in this his estate he is altogether vanity: If a *Prince*, his breath is but in his nostrils, and he is equally if not more subject to *Death* than the meanest *Peasant*. *The mortal Sythe* (saith one) is *Master of the royal Scepter*, and it moweth down the *Lillies of the Crown*, as well as the *grass of the Field*. At one end of the *Liberary at Dublin* was a *Globe*; at the other a *Skeleton*: to shew (saith my Author) that if a man were the *Lord of the whole world*, yet he must dy, his honour and greatness must be laid in the dust.

Thus we have shewed you what that best estate of man is here spoken of in the *Text*. It is not understood of mans estate in *Innocency*; not of his estate in *Regency*; much less of his estate in *Glory*: But of mans most flourishing and prosperous estate in the World, namely of his best *natural, moral, and civil* estate. Thus saith the Prophet *Isaiah Cap. 40. 6. All flesh is grass, and all the goodliness thereof as the flower in the field.* Hebrew *Chasdo*, the *Piety, Excellency, and Eminency* of it, that is, all humane and created *Excellency* in its best beauty and bravery is vanishing.

How man in his best estate is altogether vanity.
1. Comparatively.

These are altogether vanity: first comparatively, namely, when put into the Ballance with God. Behold the Nations are a drop of the Bucket, and are counted as the small dust of the Ballance: all Nations before him are as nothing, they are counted to him less than nothing and vanity. *Ila. 40. 15, 17.*

2. In regard of inconstancy and instability.

Secondly man in his best estate is altogether vanity, in that he hath no *permanency* or *stability*, but is continually subject to change and alteration. That which sets the glory of God highest in opposition to the vanity of the creature is, that with him there is no *variableness*,

nor

nor shadow of turning, James 1. 17. now in opposition to this point of highest perfection in God, lieth the lowest point of the creatures *vanity*, namely, that in them is nothing but *turning*. *The fashion of this World passeth away* saith *Paul*, it is ever passing, never standeth at a stay; thus is man even when in his best estate: *man that is born of a woman is of few dayes and full of trouble, he cometh forth as a flower and is cut down, he fleeth also as a shadow, and continueth not*: I might multiply many other particulars, but I tak it, that these two are here principally meant and intended by *vanitie*, of these the *Prophet* had been immediately before speaking, in the fourth and former part of the fifth verse of the *Psalme*.

1 Cor. 7. 31.

Job 14. 1, 2.

The last thing we have to do ere we come to the Application, is to shew you whence it is that man is such a vain creature, and this I shall dispatch in a word. The *Apostle* tells us that it is sin that hath subjected the creature to vanity, *Rom. 8. 20.* and saith the *Preacher*, *Lo this have I found, that God created man upright, but they have sought many inventions*, *Eccles. 7. 29.* The nature of man at the first creation, before the lump was sowed with the leaven of sin, was full of glory and grace: But alas *man now*, yea *every man* being become altogether *sinfull*, he thereby is made to be altogether *vanity*. We shall close with this, Man when he was in the glory of his *Innocency* subjected himself to *sin* and *iniquitie*, and therefore God hath now most righteously subjected all his glory to vanity.

Application.

The brief use we shall make of the *Text* and *Doctrine* follows.

Is man, yea every man in his best estate altogether vanity? Then in the first place let us learn hence not to put our trust or place our confidence in man, no nor in any of the children of men, be their outward estate never so flourishing and prosperous in the world, for

1. Instruction.

surely every man in his best estate is altogether vanitie. What great means do divers in the world make to wind and intinuate themselves into the favour of such whom we call *great ones*? namely, such who are great in riches, high in honour, and eminent in power and authority? and when they have obtained this, they think they have enough, and to compass this, how will they fawn and flatter, complye with and conform themselves unto the sinfull waies and extravagancies of great men? But consider seriously with your selves what *David* saith here in the *Text*, and then tell me, whether the favour of any man, be he never so great in the world, be *tanti*, of so great worth, as that either to get or keep it, thou shouldst by any wilful sin, incur Gods displeasure? Is it any better than himself, and is not he even *altogether vanity*? yea, are not men of high degree a *Lie*? *Cease therefore from man, whose breath is in his Nostrils, for wherein is he to be accounted of?* *Isa.* 2. 22. most apposite to this, is that of the *psalmist*, which we have cited once already, *Put not your trust in Princes, nor in the Son of man, in whom is no help, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish.*

Gal. 146. 3. 4.

2. Reproof.

Secondly. Let this serve to give a check to all covetous, or ambitious desires, whereunto *Satan* may either tempt us, or our own evill hearts incline us. Me-thinks this may be a notable Argument to take our hearts off from the world: ask thy self, what is it O my soul, that thou art so eager in pursute after? Is it riches, or honours in the World? admit thou gainest them, what will thy estate be bettered? thou art now but a vain man, and wouldst thou be vainer yet? The man of low degree is vanity, but he that is of high degree is a lie; this the Scripture speaks expressly, notwithstanding all that is spoken of the vanity of all creature-enjoyments, and of mans estate, when possessed with them, yet there

in his best ESTATE.

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is so much *Sophistry*, and deceivableness in the creature, that men are apt to think, that there is no greater felicity, than to be rich, great, & honourable in the world: hence they indulge covetous, and ambitious desires in their hearts, but to these, let me speak in the words of *David*, *Psal. 4.2. O ye Sons of men, how long will ye love vanity, and seek after leasing?* and in the words of *Solomon*, *Prov. 23. 5. wilt thou set thine eyes, or as it is in the Hebrew, wilt thou cause thine eyes to fly upon that which is not?* an *Eagle* will not catch flies, much less will she make a flight at nothing, when no game is sprung, and wilt thou make a flight with thy heart, (for the eye which *Solomon* chiefly intends, 'tis the eye of the soul) when nothing springs before thee, but that which is not?

החזק
עיניך

Thirdly, let this *Text* and *Doctrine* be improved, as an *Antidote* against security: Let none put far from us Counsel and the evil day. First, let me speak to you that are young men, who are in your best natural estate; in the flower of your age, and full of your strength, in the prime, and pride of nature, your breasts are full of Milk, and your bones moistened with marrow, Oh yet know, that even man, yea, every man in his best natural estate, is altogether vanity; you have heard what *Job* saith, that one dieth in his full strength, being wholly at ease and quiet. Consider also, and improve your daily experience: many as likely to live as thou, are gone down into the grave; Death (as is well observed by one) doth not observe the *Laws* of nature, but the appointment of God. The Law of nature doth indeed set death at the greatest distance, from those that are young, strong, and healthful, and saith to death, go to the wrinkled face, dry bones, dry breasts, meddle not with this young man, touch not this fair, and beautiful woman; he or she, is now in the prime of their time and dayes; go to yonder old man, go to that withered woman, let these alone:

3.
Counsel and
Exhortation.

Caryllon Job.

Oh

The vanity of MAN

Oh but *death* will not receive these commands; *death* will not observe the *Laws of nature*, but the appointment of him, who is the *Lord of nature*: It is appointed for all men once to dye: and as God hath appointed all to dye, so he appoints the *seasons of death*; and the *seasons* he appoints are as various as the kinds, occasions, and wayes of *death* are, and therefore *death* knocks as often at the young mans door, as at the door of the old man.

Learn therefore to prepare for *death*, though you have no appearance of *death* upon you; in some we may see many Images, and representations of *death*, dim eyes, palsie hands, trembling knees, stooping backs, in others we can see no sign of *death*, nothing that looks like *death*, but their countenances are fresh, their strength clear, their constitutions healthful, and the like, yet let such remember the words of our *Text*, that *Surely every man in his best estate is altogether vanity.*

Secondly, let me speak to you, who are rich, honourable, and great men in the world, do you also frequently meditate upon this portion of Scripture, namely, that *man, yea, every man in his best estate, is altogether vanity.* It is requisite thus to exhort you, because in this point, the world is full of such *fools* as we read of in the *Gospel of Luke*, Cap. 12. 19. who from the greatness of his wealth, concluded the length of his life, saying, *Thou hast goods laid up for many years, take thine ease, eat, drink, and be merry,* and saith the *Psalmist*, speaking of rich men, *Their inward thought is that their houses shall endure for ever, and their dwelling places to all generations; nevertheless man being in honour abideth not, he is like the beast that perisheth, this their way is their folly,* Psal. 49. 11, 12, 13. *David* himself was overtaken with this folly, when being in prosperity, he said *I shall never be moved,* Psal. 30. 6. Alas God can as easily levell your *Mountains*, as the poor mans *Mole-hill.*

How

How knowest thou but that God may say to thee as to that rich man in the Gospel, Thou fool this night thy Soul shall be required of thee Albeit you are rich, great, and honorable, yet you are but men, and know it that man, yea every man in his best estate is altogether vanity; yet (as a learned divine of our Nation hath well observed) there is so much seed of pride in the heart of man, and so much heat (as we may to speak) and vigour in the creature to quicken it, as that men are apt to *Dislike* the selves, in the reflexion of their own greatness. I might give you sundry instances of this, both out of sacred and profane History. As that of the *Babylonish Monarchs* recorded *Isai.* 14. 14. and 47. 7, 8. and of the *Prince of Tyrus* recorded *Ezek.* 28. 2. And I have read of *Alexander* the great, that he perswaded himself, that he was the Son of *Jupiter Hammon*; And *Sapores*, King *Rex Regum* of *Persia* wrote himself *King of Kings*, *Brother to the frater solis & Swn and Moon*, and *Partner to the Starrs*: with sundry others of this nature. *Luna, particeps syderum, nec Deus est nec homo.*

But however you may fancy your selves, know it that were you *Princes*, yet you are but Sons of men, and ye shall dye like men. Let me close this with that excellent admonition of *Scaliger* to *Cardan*; his words are these; I would ever have thee remember, that thou, and I, and others are but men; and if thou knowest what man is, thou wilt easily understand thy self to be nothing: for my own part, I am wont to say, we are not so much as men, but *pieces of men; of all which put together something may be made, not great, but of each of them sundred, *almost less than nothing. ** Partes hominis. * Pane minus quam nihil.*

Lastly, to close all, is every man in his best estate altogether vanity? then look out after a better estate than this which *David* calls *mans best estate*. This is but a natural estate: look thou after a spiritual estate: this but a worldly estate, look thou after an heavenly estate: this but that which recommends you

The vanity of MAN, &c.

to men, but look thou after that which may recommend you to God: look out after an estate of favour with God through Faith in *Christ Jesus*: this (my beloved) is not *vanity*, but *solid substance*: by thus doing, you shall have riches, and honour, yea, durable riches, and righteousness: My fruit faith wisdom, is better than Gold, yea, than fine Gold; and my revenue than choyce Silver: I lead in the way of righteousness, in the midst of the paths of Judgement, that I may cause those that love me to inherit substance, and I will fill their treasures.

FINIS.

16

THE
UPRIGHT MAN
And His
HAPPY END:

Opened and Applied
IN A
SERMON

Preached at the
FUNERALS

Of the HONOURABLE

FRANCIS PIERREPONT, Esq;

Third Son to the Right Honourable
ROBERT, late Earl of Kingston,

On the 18th of March 1657, in the Parish
Church of Holm Pierrepont in Nottinghamshire
the Place of his Interment.

By JOHN WHITLOCK, M.A. Minister of the Gospel
at S. Maries, Nottingham.

*Unto the Upright there ariseth Light in the darkness, Psal 112.4.
He shall enter into Peace, they shall rest in their beds, each one walk-
ing in his uprightness, Isai 57.2.*

London, Printed by D. M. for John Roſwell at the Footman
in Goldsmiths Row in Cheapſide, 1658.

The vanity of M A N, &c.

Prov. 8. 18, 19,
20, 21.

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at S. Maries, Nottingham,

*Unto the Upright there ariseth Light in the darknes, Psal. 112. 4.
He shall enter into Peace, they shall rest in their beds, each one walk-
ing in his uprightness, Isai. 57. 2.*

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A
SERMON

Preached at the
FUNERAL SOLEMNITIES

Of the HONOURABLE
FRANCIS PIERREPONT, Esq;

Third Son to the Right Honourable
ROBERT late Earle of *Kingston*, upon
the 18th of March, 1657.

PSAL. 37. ver. 37.

*Mark the Perfect Man, and behold the Upright, for
the end of that Man is Peace.*



Have a double Text afforded me to preach on, from both which God speaks to you this day: The one that portion of Scripture I have now read unto you; the other that sad dispensation of Divine Providence, which hath occasioned our present Meeting together; namely, The late Death, and now sad Funerals of that Person of Honour, whose Hearse we have now followed. From the former God hath sent me (his poor unworthy Messenger) to
A 2 preach

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preach unto your ears; by the latter God himselfe hath preached to your eyes. I shall earnestly pray that by both God would please to speake to all our hearts, that wee may be taught to make a due improvement both of his word and works.

But to come to the Text. The words that I have now read unto you, and indeed the whole Psalm, they are a Pill against that prejudice, an Antidote against those discouragements that may be, and oftentimes are raised in the minds of men by carnal reason against the wayes of God from the prosperity of the wicked, and afflictions of the Godly in the time of this life. That this is the maine scope of the Psalmist is plaine to every intelligent Reader. So that the scope of the Psalm is this, namely to comfort and strengthen the hearts of Gods people against the troubles of their minds, arising from the present flourishing estate of the wicked, and the low condition of Gods people. Now this the Psalmist doth several wayes.

1 First, By discovering the shortnesse of wicked mens prosperity, and the certainty of their ruine; shewing that however the wicked might prosper for a time, yet their prosperity is but shortlived, but their ruine inevitable: this you have layd down in the 2, 9, 10, 13, and 20. verses with divers others; which assertion he further confirms from his own experience as to matter of fact in the 35 and 36. verses.

2. Secondly, By shewing that that little the righteous enjoy in this life, is much better, and much sweeter then all the abundance and revenues of the wicked. verse. 16.

3. Thirdly, He assures the Saints of God that even while they are under the greatest presures of present troubles God is still present with them; that he neither doth, nor will forsake his people in their lowest conditions, or greatest straits, but is ever neer unto them to uphold, provide for, direct and protect them. This is at large laid downe in the 17, 18, 19, 23, 24, 28, 33, and 34 verses.

4. Fourthly, And most especially the Psalmist removes the stumbling block of the prosperity of the wicked, and the afflictions of the godly by directing men to look beyond the present state of things to the end and issue of them, to look beyond the present exigencies of the righteous unto the future happy end,
and

and blessed issue God would undoubtedly give unto all their troubles. He would not have men hasty to judge from the present posture of affaires, but to stay a while, and diligent weigh and observe Gods dealings and dispensations both towards the godly, and towards the wicked; which as you have fully laid down in the 3. 4. 5. 18. and several other verses, so eminently in the Text, and the verse following. In which verses the Psalmist makes a direct opposition betweene the godly and the wicked; and that in a double respect.

1. First, In their different wayes or properties. The one is a *perfect man*, the other a *transgressor*; the one *upright*, the other *wicked*.

2. Secondly, In their end; the end of one is *peace*, the end of the other *is to be cut off*.

But to come to the words of the Text. There are divers readings of these words, though all to the same sense for the substance of them. The Interlineary renders them *custodi integrum et vide rectum, quia novissimum viro pax*, for his last end is, or will be, peace. Junius and Tremellius render them, *Observa integrum, et aspice rectum*. Unto which our translation answers, *observe, or marke the perfect man. Piscator* renders the latter word *Considera rectum* consider the upright. Others render the Hebrew words *צדק* and *ישר* by the abstract. So the Chaldee, Syriack, Septuagint, Æthiopick and Arabick versions. The Chaldee paraphrase, *Serva integritatem, & respice rectum, quia finis hominis est pax*. Keep uprightnesse, and respect the upright man; doe not onely behold him, but behold him with an eye of respect, for so God doth, so as to give him a peaceable end. The Syriack thus, *observa simplicitatem, et elige rectitudinem, quoniam finis bonus viris pacis*, Observe simplicity, and chuse uprightnesse, because there is a good end to men of peace. The Septuagint and Æthiopick render the latter clause of the verse, *quoniam sunt reliquia viro pacifico*. But our Translation is full enough to the sense of the Text.

To proceed to the Division of the Text. In it you may observe these parts.

1. An act enjoyned. *Mark, behold*. A double act or the same for substance twice repeated for the more effectual pressing.

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sing the duty upon us.

2. Secondly, The object of this act, *the perfect and upright man.*

3. Thirdly, The special observable we should take notice of concerning this perfect and upright man; and that is his end or the reason why we are thus to observe the perfect man, because *his end is peace.*

Or the Text may be divided into these two parts. Here is 1. the godly mans property, and 2. The godly mans privilege. His property is perfection, his privilege is peace. Here is the saints character, and the saints Crown; He is characterized by uprightnesse or sincerity, and crowned with peace. Here is the Christians way, and his end; his motion, and his rest: his way is holinesse, his end happinesse; his motion is towards perfection, and in uprightnesse, his rest is peace at his journeyes end

As to the further explication of the termes I shall remitt it to the handling of the Doctrines.

The Doctrinal conclusions from these words are two.

Doctr. 1. First, *That the end of perfect and upright men is peace.* Or, *That how troublesome soever the present estate of upright men may be, yet their end is and most certainly shall be peace.*

Doctr. 2. Secondly, *That God would have men diligently to observe weigh and consider his gracious dealings towards his people, and the good issue he gives to all their troubles, as a meanes to quiet their hearts under the present prosperity of the wicked, and afflictions of the godly.* This latter Doctrine I gather from those words *Mark and behold*; The doubling of the expression intimates how much it is our duty to do it, to observe and consider Gods gracious dealings with his saints: as if the Psalmist had said do not pass a sudden, rash and harsh censure on the upright man because you see him under present afflictions, but stay a while till you see the end and issue. It is the end that crownes the action, therefore be contented to stay till you see the upright mans end and then passe sentence. But I intend not the prosecution of this doctrine, unlesse as it may fall in the application of the former. The first Doctrine is that which by Gods assistance I shall insist on; viz.

That

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That the end of the perfect and upright man is peace.

D. 17:

In the prosecution of this Doctrine I shall observe this Method I shall 1. explicate the termes of the Text and Doctrine. 2. Confirm it by Scripture and reason. 3. apply it: In the explication of the Termes of the Doctrine I shall first shew you, Who this perfect and upright man is? 2. What the upright mans end is, which is here specified? 3. What that peace is the upright man shall enjoy in his end? or in what regards the upright mans end is and shall be peace.

1 General.
Explication

The first particular to be explained is what is meant by the *perfect and upright man*. They are two several words tending to expresse the same thing, namely sincerity of heart, and uprightness of way. The latter word is exegetical of the former, he tels you whom he means by the perfect man, namely, him who is upright. The Hebrew word צדק is in other places rendred by upright. Psalm 18. 23. *I was also upright before him;* and the same word in Gen. 25. 27. is rendred plaine; *Jacob was a plaine man* &c. the Septuagint render it *ἀπλῆς* *non fucatus, non fictus.*

Now for the more cleare opening what is meant by perfection, we are to note that there is a twofold perfection. 1. Legal, 2. Evangelical.

1. First, Legal perfection, which is a full conformity in the whole man unto the whole will of God But this is not the perfection meant in the Text, for we may look and look long enough ere we find such a perfect man on this side heaven and this is that which is usually called by Divines perfection of degrees.

2. Secondly, There is an Evangelical perfection made mention of in Scripture, and this is twofold.

1. A perfection of Justification without us upon the imputation of the righteousness of Christ unto us. And the Saints of God are perfect with this perfection: There is no guilt left unremoved, no sin committed left unpardoned unto beleivers but they are all washt away in the blood of Jesus Christ. The robes of Christs righteousness are large enough to cover all the deformities of the soules of Gods people. Of this perfection is that Scripture to be understood, Heb. 10. 14. *By one offering he hath for ever perfected them that are justified.* And this I call our Evangelicall perfection, because howver in some
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respect it may be called a legal righteousness or perfection, namely as it relates to Christ (Christ's righteousness fully answering the law both in its precept and in its threatening) yet as it relates to us, it is purely Evangelical; it being not done by us, but by Christ for us; for it is upon the account of the Grace of the Gospel, that the righteousness of Christ is accepted for us, and that it is revealed, applyed, and imputed to us.

2. A second kind of Evangelical perfection is in reference to Sanctification; and it is that which is usually called a perfection of parts, when all the parts and faculties of soul and body are sanctified, and all the parts of Sanctification are wrought in us, so that we are sanctified wholly and throughout in every part, though not sanctified in any part wholly and perfectly. And this the Gospel calls perfection, for as he (though but a child) may properly be called a perfect man, who hath all the parts of a man, though those parts are not yet grown up to their full measure; so is that Christian accounted a perfect Christian in a Gospel-sense, who hath a thorow work of Sanctification wrought in his heart; and this is the perfection spoken of in the Text, which is indeed the same with sincerity and uprightness of heart. To this sense *Pagnine* renders the word *דן* in the Text, perfect. *i. e.* *Non fraudulentus consilij, non varius sed simplex*; and further, he is one *qui doctrinâ et fide erga Deum integer, & coram hominibus sine reprehensione, bonam habens conscientiam*, and he describes perfection to *virtus contraria versutia, & perversitati*. As to the other word in the Text *ישׁר* rendred upright, the Septuagint render it sometimes by *δικαιος* *Justus*, Job 1. 1. sometimes by *ἀληθινός* *Verus*, Job 2. 3. sometimes by *εὐδής* *Rectus* Judg 17. 6. sometimes by *καθάρης* *Purus*, Job 33. 3. An upright man is a right man, *i. e.* (saith *Pagnine*) one *qui neutram in partem deflectit, qui nec favore nec minis movetur, metu nec premiis, non solum ex eo quod facit honorem, aut commodum, sed Dei gloriam & proximi utilitatem quarens*. A very full description of the upright man.

Some observe that when these two words are joyned together the former is taken for inward soundness, and plainness of heart toward God, the latter for outward justice and righteousness towards men. Thus indeed the Godly man is both plain hearted,

and

and plain-dealing too. But I look on the latter word as explaining the former.

But for the further opening these words, it may be here questioned, how and in what regard the upright man may be called a perfect man, seeing there are so many failings and imperfections in the best of Saints?

Besides what account hath been already given, namely, that the upright man is perfect in regard of the imputation of Christs righteousness, and with a perfection of parts, there are two more respects, in regard of which the upright man may be fitly called a perfect man.

1. The upright man is a perfect man in his aimes, desires and endeavours: He is one that designs perfection, and levels all his aimes, desires, and endeavours at it, perfect holiness is the white he shoots at, and ever hath in his eyes, though he cannot attain unto it, but falls abundantly short of it

Perfection of holiness is the aime of Saints on earth, but the reward of Saints in heaven: It is the duty of Saints militant to labour after, but the priviledg of Saints triumphant onely to enjoy. Now God accepts of the will for the deed, and accounts of his people, rather by what they would be, then by what they are. *Origen* speaks well to this purpose, *duplex est perfectio, una que est in expleione virtutum, altera, cum quis proficit, & ad anteriora nititur*: Nor is that saying of *Seneca* (though a heathen) impertinent to this purpose, *pars magna bonitatis est velle fieri bonum*. Now it is this perfection the Saints of God attain unto. God calls him perfect that would be so, and that would have his imperfections covered, and cured: In the same sense, that he that is born of God may be said not to commit sin, 1 *Joh*. 3. 9 may the upright man be said to be perfect. He doth not commit sin, i. e. He doth not make sin his design; non facit peccatum, sed patitur potius, saith *Bernard*: He suffers sin rather then doth it, He is so far from making sin his work or delight, that it is his greatest burden and affliction: And God chargeth not those sins upon his people which their hearts are set against; for (as *Augustine* saith) *peccata nobis non nocent si non placent*; those sins shall not hurt which doth not please; so now on the other side, the aime and desire of the upright heart is accounted by God for the act and thing itself. I

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shall conclude this particular with that saying of one, *Christi-
ani sumus affectu potius quam effectu, et maxima pars Christiani-
ismi est toto pretore velle fieri Christianum.* So I say the great-
est part of a Christians perfection in this life consists in a sincere
desire and endeavour after it.

2. Secondly, The upright man is a perfect man in regard of
his present tendency, and in regard of the end and issue he
shall at last most certainly arrive at. He that is now an upright
man shall most certainly at last be a perfect man. Uprightness is in
a tendency towards perfection; as the child who at present hath a
perfection of parts, is in a tendency to be a perfect man in regard of
strength, stature and degree; so the upright man, who is now
perfect in regard of parts, shall be so at last in regard of degrees:
so that the Text calls him a perfect man, not so much in regard
of what he now is as to degrees, as in regard of what God in-
tends to make him, for whom God hath made upright, he
will make perfect Matth. 12.20. *A bruised reed shall he not
break, and smoking flax shall he not quench till he send forth judge-
ment to victory.* Philipp. 1.6. *He which hath begun a good worke
in you, will performe it untill the day of Jesus Christ.* And
so much shall suffice for the opening the first particular the subject
of this proposition, viz. the perfect and upright man: The fur-
ther opening the nature of sincerity I shall reserve for application.

2. The 2^d. particular to be explicated for the more full and
cleare understanding of the Text and Doctrine is to enquire what
is here to be understood by the upright mans end: *For the end
of that man is peace.* Now this expression comprehends these
three things, which may be all gathered from the notation and
use of the Hebrew word in the Text.

1. First, The Hebrew word *אחרת* notes the end or issue of
a businesse or undertaking; and so it may well be taken in this
place, namely for that good and comfortable end and issue God
will give to all the upright mans troubles, and unto all his act-
ings and undertakings. And unto this sense the Syriack Version
agrees, which is translated *finis bonis viris pacis*, There shall
be a good issue to the troubles and afflictions of all upright men:
though his beginning, and progress to, may be full of perplexing
troubles, yet his end will be rest and peace, God will at last deli-

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deliver him out of all his troubles. Psalm. 34. 19 and find a way for his people to escape the hurt of all temptations, 1 Corro. 13.

2. Secondly, By the end of the upright man may be here understood the end and period of the upright mans Natural life as well as of his troubles. His end (i. e.) his death; the Interlineary renders the Hebrew word by *no'issim*, his last end, what ever troubles the upright man may meet with or lye under whle he lives, yet when he comes to dye, he shall be sure to have rest and peace, and to lay down his aking head and heart in the botom of Jesus Christ. Isaiah. 57. 2. *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.*

3. Thirdly, By the end of the upright man may be understood the seed and posterity of the upright man. So the *Septuagint* render the word in the Text *reliquia*, his relicts and remainders those he leaves behind him they shall be blessed. He shall leave a blessing of peace behind him unto his seed and posterity after him. If God should not visible deliver him yet his posterity shall fare the better for him; God hath blessings laid up in store for them, and I find the word in the Text so used, Psalm 109. 13. *Let his posterity be cut off.* Now that the upright mans posterity shall be blessed is proved from Psalm. 37. vers. 25. 26. *I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful and lendeth, and his seed is blessed.* Psalm. 112. 2. *His seed shall be mighty on earth, the generation of the upright shall be blessed.* And that this is at least comprehended in the Text as a part of the meaning of it, seemes cleare to me from the verse following the Text, where it is said *the end of the wicked shall be cut off*, which is opposite to the end of the upright man: now by the end of the wicked seemes to be understood (and it is so interpreted by divers) the posterity of the wicked. And I see no reason why all three Interpretations may not well be taken in to make the sense full. 1. God will give a good issue to his troubles. 2. He shall have peace in his death, and 3. God will blesse his posterity.

3. The third particular to be explicated in the opening of the Text and Doctrine is what is here meant by peace. or what peace it is which the perfect and upright man shall injoy at his end?

As to the word *שלום* Peace; it is a very comprehensive word

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including all sorts and kinds of blessings both temporal and spiritual, and both may be here comprehended. The word notes *tranquillitatem, et opponitur perturbationi confusioni & seditioni*, as Pagnin notes, It notes also *prosperum verum statum, unde hac voce utuntur in salutationibus bene precantes*; Hence when any would wish well unto others in their salutations, they were wont to wish, peace unto them.

But I proceed to shew more distinctly what is here meant by peace.

1. By this peace in the Text may be understood externall peace. This Text is sometimes fulfilled literally unto the people of God, and that either,

1. By Gods causing his people after many troubles in their lives, in the close of their days to enjoy even outward peace and prosperity. God oftentimes after a stormy and blustering day sends a calme and quiet evening unto the upright man. Thus God graciously dealt with Job as you may see in the 42. Chapter of that Booke.

Or secondly the end of the upright man may be said to be peace even in regard of outward peace; when God takes him away, though by death before some great calamities approaching towards a place or people. The upright mans end is peace though he die in Warre, when God takes him away from the evill to come. *Isa. 57. 1, 2.* though the righteous man seeme to *perish*, and though he may be *taken away* by a violent death, yet his end is, and he *enters into peace*. 2. King. 22. 20. is to be interpreted, where *Josiah* is said to be *gathered into the grave in peace*, though he died in battel, because he was taken away before those sad calamities that came upon *Judah*; which God had threatned against them, as the following words in that verse clearly prove. But this is not the Principal thing meant in the Text.

2. Secondly, Therefore by the peace spoken of in the Text is understood peace with God. The upright man, though he may and should have all his dayes Warre and contention with men, yet he hath at present, and shall be sure at last to have peace with God. He dies in Gods favour, though he may live, and should die under mens frownes. And this peace with God

is the fountaine of all other true and solid peace; flowing from Justification by faith, Rom. 5.1. *Being justified by faith we have peace with God.* This peace indeed upright men have while they live though they do not alwayes feele it. But they are sure to have it eminently at their end.

3. Thirdly, By the peace spoken of in the Text, which is the upright mans end, is to be understood peace of and with their own consciences; though the upright man hath troubles without yet he hath peace within; though he may have few friends abroad, yet he hath one at home, a friend in his own bosom, namely a pacified conscience; yea though he may have much unquietnesse in his Conscience at present through unbelief and uneven walkings, yet all these shall be quieted at last. 'Tis true, I grant, this peace is not alway visible to standers by, nor ever so far sensible unto the upright man himselfe, as that he is able to discover it unto others; and therefore we are not to judge of mens ends so much by their expressions of peace and joy at the time of death, as by the course and tenours of their lives and conversations; and let me adde this further, that usually when any of Gods people want peace, when they come to die, it is from some failer of uprightness in their lives, the sting of which may wound the conscience of one, who hath been upright in the maine bent of his heart. It is the unevenness of Christians lives that is usually the cause of their despondencies at death's approach; yea and God may sometimes suffer the Sun of upright men to set in a cloud, as to visible appearances of joy and comfort, for the just punishment of wicked men, that those who would not be won by the holiness of their lives, should be justly hardned by their seeming uncomfortable Deaths. And this you may be assured of, that if Gods people do want sensible expressions of joy, yet God alwayes keeps up the hearts of upright men in away of humble dependance, and holy recumbency upon Jesus Christ; they ever die in faith, and that is the ground of peace. He that dies in faith dies in peace, and if there be any gracious soule concerning whom you cannot say he died with joy, yet this *Epitaph* may be written upon the tombs of all upright men, which you have recorded Heb. 11.13. *These all died in faith.* This is a third kind of peace comprehended in the Text and doctrine.

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4. A fourth kind of peace the upright man hath at his end, is peace with men, or however from men. His end is peace with men, and that both as to the frame of his owne heart, he freely forgiving and praying for his bitterest and cruellest enemies; & also in that usually upright men leave a good name behind them; and so sweet a favour from their holy conversations, that their worst enemies cannot but speake well of them, when they are dead, though they most fiercely opposed them when living. Pro. 10. 7. *The memory of the just is blessed;* the memory of upright men is precious oftentimes among the wicked but always among the righteous: or secondly if they have not peace with men, yet to be sure the end of upright men is peace from men, from all the wrongs and injuries that have been offered them by wicked and ungodly men while they lived here one earth; then they shall be out of reach of all the rage of men, though here they were the Butt of all their malice, yet then neither the arrows of wicked mens invenom'd tongues, nor the swords of their hands can hurt the upright man; he will then be beyond the Gunshott of them all: that in Job 3. 17, 18, 19. [*There the wicked cease from troubling, and there the weary be at rest; there the prisoners rest together, they heare not the voice of the oppressour; the small and great are there, and the servant is free from his Master,*] though in some sense true of all, yet is especially applicable to the upright man.

5. Fifthly, the end of the upright man is peace, as peace imports a quiet resignation of himself and all his unto God. The upright man quietly and confidently resignes his sule unto God, and can commit his children, friends and dearest relations unto God as his and their best friend and Father. Peace may be here opposed to perturbation of mind, and to all anxious and solicitous cares and feares relating to posterity. The upright man, as he can trust God with his soule, so he can trust him with all his temporal concerns; he can quietly and with contentment leave his children and all relations unto Gods care, provision and protection; he knows he leaves them with a better friend and father, then ever he was or could be to them. An excellent passage was that of *Luther* to this purpose, who drawing neere to death said, *Lord thou hast given me wife and children,*

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I have no houses, Lands or Portion to leave them; Sed tibi redde; nutri, doce, serva, ut hactenus me pater, pupillorum, et iudex viduarum, I returne them back to thee, Do thou maintaine, teach and preserve them, as hitherto thou hast done me, thou Father of the fatherlesse, and judge of widowes.

6. Lastly by peace may here be understood a state of peace and happinesse, which the upright man enters into at death. *His end is peace*, i.e. at death he enters into possession of perfect blisse and happinesse, a state of perfect freedome from all miserable-making evils both of sin and afflictions, and into the enjoyment of all happy-making mercyes, both of grace and glory. The upright man at death shall be at peace from sin, that cursed inmate that hath so long perplexed him; from Satan with all his fierce assaults and fierie Darts, and from this present evil world with all its entangling snares. But here before I leave the explication of the terme I shall answer one question, which is this,

Why or in what regard is it said that the end of the upright man is peace? Have not upright men peace before their end, even immediately upon believing? Doth not the Scripture say Rom. 5.1. *Being justified by faith we have peace with God through our Lord Jesus Christ?*

Quæst.

To this I answer, That the upright man in this life, and that even then when he lies under greatest troubles, either inward or outward, hath a firme and stable ground of peace? He hath a constant and never failing right to peace; yea, he hath the beginnings and first fruits of peace, yet at his end he hath peace eminently, and that in these 3. respects

Sol.

1. The upright man at his end shall have full and perfect peace: now upright men have onely tastes of this peace, but then they shall have full meals. Now they gather but the clustlers of Canaan, but then will be the vintage; now they have but the first fruits, but then they shall reap the full harvest and crop of joy and comfort. Isaiah. 26.3. *Thou shalt keep him in perfect peace &c.* The Hebrew is *peace, peace*; peace and nothing else but peace, peace even as much as his heart can hold.

2. The upright mans end is peace eminently, for then he shall have and enjoy uninterrupted peace; then there shall no more
be

be any ebbings or flowings either of grace or comfort, as now there are; now the most upright men are sometimes up in joy and believing, and anon down againe in sorrow and despondencie of Spirit; but then there shall be no interruptions in his enjoying God, there will be then no clouds of unbeliefe or any other sin hiding Gods face from the soule; no interposition of any sublunary things betweene the upright man and his God to eclipse the light of Gods countenance from shining upon his soule.

3. The upright mans end is peace eminently, for then he shall be possessed of everlasting peace; the peace and happinesse he shall then enter upon, shall never have an end.

And thus you have the Doctrine proved and explicated. I shall conclude this head with that saying of Bernard, upright men have *gaudium in re*, *gaudium in spe*; *gaudium de possessione*, *gaudium de promissione*. The same I affirm concerning the peace mentioned in the Text; they have it both in possession and in hope; they have it in regard of those things they already possess, and also in regard of what they have in the promise.

2. General Confirm.

Having explicated the termes of the Text and Doctrine, I now proceed to the second generall propounded in the prosecution of the Doctrine, namely to give the reasons of the Doctrine, why the upright mans end is, and most certainly shall be peace?

Reas. 1.

And the first is, because the upright man hath the ground and foundation of firme and solid peace. He hath an interest in that which is the only ground and foundation of firme and lasting peace, and that is the favour of God, and the blood and merit of Jesus Christ. Now where the ground and cause of any thing is, there the effect must needs follow; but upright men, they have an interest in Gods love and favour, God is reconciled unto them, and therefore peace must needs follow and be the issue. Grace mercy and peace are usually joyned together in Pauls salutations; now an upright man hath an interest in both the former, he hath already been made partaker of grace and mercy, of Gods free love and favour, and of pardoning mercy and therefore he shall at last most certainly partake of peace also, as the effect and consequent of the former. And as he hath an in-

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interest in the favour of God, so also in Christ the author and fountaine of peace, and in that precious blood that procures and purchales it. He hath an interest in Christ who is the Prince of peace, and therefore will give peace to all his people. Yet Christ is said to be *our peace*, *Ephes. 2. 14.* he having purchased it by his blood: He certainly who hath God to be his God, and Christ to be his Saviour, his end must needs be peace; but to hath every upright man.

Reas. 2.

The end of the upright man is and shall be peace secondly, because he hath the root of peace within him and that is righteousness, an inward Principle of Spiritual life and grace; and he who hath the root which is righteousness shall certainly at last bring forth the fruit which is peace. *Isa. 32. 17. The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.* This however at the upright mans end, if not before. For as it is with plants and trees, though the fruit appear not in winter, but be kept in and down by nipping frosts, yet in the spring it doth appeare, and shall be gathered in the Autumn; so though sins and afflictions may nippe the Godly mans peace at present, yet it shall spring up againe, and he shall at last gather the fruit of it.

Reas. 3.

The third reason of the Doctrine viz. why the upright mans end is peace, is because the upright man hath walk't in the way of peace and therefore shall attaine it at his journeys end. Holinesse is the way to happinesse, uprightness unto peace; Holines hath been the upright mans way, and therefore certainly happinesse shall be his end. Whereas on the other side wicked men are described to be such as *have not knowne the way of peace* and therefore they shall never enjoy it, but *destruction and misery are in their wayes*, and shall be in their end. *Rom. 3. 16 17.* For they who walke not in the way, and use not the meanes leading to such an end shall never attain that end. But uprightness being the way to peace, they who walke in that way shall be sure to attaine it.

Reas. 4.

The 4th ground or reason of the Doctrine is drawne from the righteousness of God, which engages him to give peace to his people at last, to recompence those troubles and sufferings they have undergone for him here. *2. Thes. 1. 6. 7. Seeing it is a*
C *righte-*

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righteous thing with God to recompence tribulation to them that trouble you, and to you who are troubled, rest with us, &c. Which yet is not to be understood as if these sufferings of Gods people deserved peace and rest. No, the Apostle tells us *Rom. 8.18.* *That the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.* So that the recompence of reward bestowed upon Gods people is of free grace and meer mercy: And when it is said to be *righteous with God*, this righteousness ariseth not from any proportion between the sufferings and reward, but from the promise of God where- by he hath engaged to bestow it.

Reas. 5. The fifth and last Reason, why the end of the upright man is peace, is because the upright man is at peace with his end. He is at peace with death it selfe, so that death is no longer an enemy, but a reconciled friend, its sting being taken out. The nature of it is altered unto believers from what it is unto wicked men. It is not now the gate of hell, but the doore of heaven. It's not the end of his happiness, but an entrance into glory, and the end of all his miseries. Death is made his, *1. Cor. 3.22.* Death is there put into the Saints charter; its enrolled in the inventory of their goods and chattells, and reckoned among their cheifst and choicest priviledges.

Use. 1.

I proceed now to the application of the Doctrine.

The first use of the point is by way of instruction. And there are several practical lessons or inferences that may be deduced from this Doctrine.

1. The first instruction, or inference is this. Learne hence that there is a great deal of difference between the godly and the wicked, as in their way, so also in their end. *The end of the upright man is peace, but the end of the wicked is to be cut off.* There is no peace to the wicked (*Isa. 57. last.*) neither in life, nor at death. God himself hath said it, and therefore wicked men have no ground to expect it. All you who are profane persons, or hypocrites and hollow-hearted Professours expect no peace, but read your doome in the verse following the Text, *even to be destroyed together and so be cut off.* No peace to be lookt for, especially at your latter end, when you come to die then your greatest misery begins. However you may bouldster

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up, and please your selves with false hopes while you live, yet when you come to die these will faile you; and then if you die in your sinnes, there will remaine nothing for you but a *fearfull looking for of wrath and fiery indignation*, Heb. 10. 17 Oh flatter not your selves therefore with your present worldly enjoyments, but consider what your end is like to be. It will be with you who have enjoyed fill of Creature comforts, of Riches, Honours, pleasures, if you have not upright hearts, as with the rich man in the Gospel *Luke. 16. 22.* at last *he died*, and there was an end of all his enjoyments; and the next newes you heare of him is. *that he was in hell* tormented there, vers. 23. 24. So will it be with you: Die you must, and Hell will be your Portion: wicked men they have the worst at last, but now the upright man hath his best at last. *Prov. 14. 32. The righteous hath hope in his death*, though this way may be rough and troublesome, yet his end is peace. And therefore one saith well *Improbi dum spirant, perant, justus, etiam cum expirat, sperat.* Wicked men while they have life, they have hope: But the hypocrites hope shall perish; their hopes expire with their lives: when they breath out their lives, they breath out their hopes. But now when the upright man comes to dye, his hope is freshest and most lively, and he breathes out his soule into his heavenly Fathers bosom.

But here some may object; I do not beleeeve all this: For I see many of those that you call wicked men die as peaceably even as the strictest.

Obj.

To this I answer, that indeed wicked men may sometimes die with much seeming peace. But,

Sol.

First, The hypocrites and wicked mans seeming peace proceeds from the ignorance of his state, not from the goodness of his state; from the ignorance of his misery, not from the well grounded knowledge of his right to happiness. His peace is like the blind mans peace, he is upon the pitts brink, and yet he feares no danger, because he sees none; did he see the dangerous precipice he stands upon his heart would ake. Such is the wicked mans peace; he is ready to drop into hell, but he sees it not: did he behold the pitt of hell he is ready to fall into, the flames of hell that are ready to seize upon him, it would make his heart to tremble. And is this peace desireable? Truly no. This

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mans peace is to be pittied, not envied. Suppose he do goe hoodwinked to hell, there his eyes shall be opened to behold his misery.

Secondly, the wicked mans seeming peace is from the security of his heart, not from the security of his estate. It is carnal security, not peace of conscience. He is fast a sleepe indeed, but is he ever the further off from danger? when the man is fast asleep, he sleeps sweetly, and never dreames of danger; he may have a sword point at his heart, a fire in his house, and that ready to seize upon him, yet he stirs not, and will you call this peace? Such is the wicked mans peace; there is a knife at his throat, the sword point of Gods wrath at his very heart, the very flames of hell ready to seize upon him, yet he still remains fast a sleep in security; but he shall awake, if not here, yet hereafter; and then he will seele himselfe burning under Gods eternal wrath.

Thirdly, The wicked mans seeming peace is not peace, but presumption. It is built upon false and therefore fading grounds. It is built upon somewhat in-himselfe, not upon Jesus Christ, now this will not last alwayes. No, if the light of the word do not discover the emptines of the grounds of his confidence here, yet he shall have so much light even by the flames of hell hereafter as to see the vanity and falleness of them. It is the godly man only that hath true peace and joy both in life and death. *Gaudium proprium piorum est*, saith *Augustine*: and it is a good and true saying of *Seneca*, *Sola virtus prestat gaudium perpetuum, securum*. But on the other hand the hypocrits peace must needs be fading, because it is false, *Caduca sunt, quacunq; fucata sunt*; (saith *Cyprian*) whatever is false, is fading.

2. The 2^d. instruction, or lesson is the duty of the Text. *Then marke the perfect man, behold the upright*. Learne to observe and improve Gods dealings and different dispensations towards the godly and the wicked; especially improve them to beare up your hearts against the troubles of the Godly, and prosperity of the wicked, considering their different ends.

3. The third instruction is, if the end of the upright man, and him only be peace, then envy not the prosperity of the wicked

ed. Alas it is but short-lived, it will be soone at an end. *Psal.* 37.2. 10.13. *They shall be scone cut down as the grasse, and nither as the greene herb. Yet a little while, and the wicked shall not be—The Lord shall laugh at him for he seeth that his day is coming.* Wicked men have their portion in this life, it is all they are ever like to have, and they are like to pay deare for it: envy not therefore, but pittie wicked men in the ruffe of all their jollity.

4. The fourth instruction is, Then judge not the upright man as one forsaken of God because afflicted by God, or persecuted by men; judge him not by his present condition, but stay Gods time; stay till God hath done with him, and you will then see a peaceable end after a wearysom way. And as we should not judge upright men from their present afflictions, so neither should they judge themselves the less beloved of God, because afflicted; but let them wait Gods time, resting assured that God will make good that promise he hath made unto his people. *Rom.* 8.28. *That all things shall worke together for good to them that love God.*

5. The fifth and last instruction is, if the upright mans end be peace, then let none be discouraged from embracing and entering upon the wayes of God at first; or from continuing, and going on in them, because of any dangers or difficulties attending on them. What though the way be rugged, the end will make amends for all; judge not of Religion by the ruggedness of the way, but by the blessedness of the end. Looke not so much on the payne of Religion at the present, as on the gaine of Religion in the close. Its peace you are in a tendency to now, *finis conciliat medijs amorem*, the end commends the means. And the peace spoken of in the Text is that which is worth the labouring after, and suffering for: whatever you have done or suffered, or what ever you may yet doe or suffer, you will never repent of it, nor think your labour lost, or cost and paines, too much, when once you come to be possessed of this peace.

The second use of the Doctrine is an use of examination, to put all of us upon the serious inquiry, whether we be upright persons, such as have a right to this peace. We have heard the priviledge opened; it concernes us to search whether we have

Use. 2.

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have the qualification, unto which the promise is made. We should (every one of us) ask our hearts this question, Am I the upright man? Is my heart sincere and perfect with God? I might here urge motives to enforce this duty: But I need say no more then the words of the Text, *The end of that man is peace.* There is naturally a kind of itching humour in the minds of men whereby they are desirous to know the ends and issues of things; some are so desirous of this, that they will goe to the Devil, rather then be ignorant of them. But I can direct you to a lawful way to know what your end will be, what the end and issue will be of any trouble and afflictions: Do but prove your sincerity, and I can tell you what your end shall be, I dare assure you in Gods name, it shall be peace: I shall therefore indeavour to lay before you some characters of the upright man, and of that uprightness which entitles unto peace.

Characters.

The first character of uprightness and of the upright man is Universality, and Uniformity in his whole course and carriage towards God and men. The upright man is universal and uniform in his respect to divine commands. He doth not cry up one duty and cry down another, practise one duty with the allowed neglect of another, but he approves, and indeavours to practise every known duty. And indeed he that doth not every thing God commands in desire, purpose and indeavour, he doth nothing in a right manner or from a right Principle. *Seneca* describing a virtuous man (Epist. 120) sayth of him, that he is *idem semper, et in omni actu par sibi*, He is alwayes the same, and in every act like-himselfe. Which may be well applied to the religious man: and the same Author in the same Epistle, *Ostendit virtutem constantia et omnium inter se actionum concordia.* Oh how will this Heathen shame many professed Christians, whose actions have no sutablenesse, nor bear any proportion one unto the other? And the uniformity of the upright mans obedience expresseth it selfe in two particulars.

1 First, The upright man is careful of duties both towards God and toward man; of both first and second table-duties. And this must needs be thus, seeing all the commands of God are linked together. *Lex tota est una copulativa*, saith *Ilyrichus*. The upright man is a holy man, one that makes consci-

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ence of his duty towards God: the Septuagint render both words in the Text by ἅγιος, *Sanctus*, *Prov.* 2.21. *Deut.* 32.4. He is no perfect or upright man who is not a holy man, how just and righteous soever he may be in his carriage towards men. And this cuts off all meer moralists from laying claim to sincerity, such I meane who are exactly just and righteous in their carriage towards men, but altogether careless in discharge of duty they owe to God: This moral justice is highly commendable, but he who hath no more is not an upright man in Gods account. This may do others more good here then it is like to do his own soule hereafter if he goe no further. As one illu-

Mrs Gurnall

strateth it well, a man misseth the marke as well by shooting short as wide. The profane person, he shoots wide of Heaven, never comes within view or ken of heaven. But the most exact moralist, if he be no more, shoots short and so is like to misse the marke of happineffe? He may not be far from the kingdom of heaven, but he is never like to come there, if he proceed no further in Religion then nature and reason can conduct him. On the other side the upright man is a just man. He is and must be just to men as well as he is holy in his carriage towards God, yea he cannot be the one in truth without being the other. The word יָשָׁר In the Text the Septuagint render by δίκαιος, *justus* *Job.* 1.1.8. He is a just man, he is one that will do no man wrong, he will not raise himselfe or his family upon the ruines of others, nor will he impoverish others to enrich himself. *Gen.* 6.9. *Noah* was a just man and perfect. The hypocrite may put on a guise of Religion with the Scribes and Pharisees to cover his unjust designs and practises. *Matth.* 23.14. *Wo unto you Scribes and Pharisees, hypocrites, for you devour widows houses, and for a pretence make long Prayers.* But this dares not the upright man doe. No, this is far from uprightness, for *ea non est religio, sed dissimulatio, quæ per omnia non constat sibi*; that is not Religion but dissimulation, which doth not in all things agree with it selfe: *non est vera religio, quæ cum templo relinquitur* (saith *Lactantius*.) That is not true Religion which is left at Church doore. No, true Religion will goe with a man to his family, to his shop, to his closet. As the Tables, in which the law was ingraven, were written

on

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on both sides, so the upright mans heart, which is a Copy and and transcript of the law of God, is written on both sides. Now hypocrites, some of them seeme to be very fairely written on one side; look on them in their carriage toward men, they are candid and ingenuous. But turne the other side; looke on their carriage towards God, and there is nothing of Religion to be seen or read in their families and Closets. There are of them also that seem to have much of piety, but view them in their shops and dealings with men, and you cannot spell Christians out of any of their actions. But such as these are at best but half Christians, they have nothing of real religion in them; for divine commands, and graces are linked together; and *virtus una sine alijs nulla est* saith Gregory, one virtue without another is none at all. But as inequality in the pulse argues distemper in the body; so inequality in mens conversations argueth much rottennesse in their hearts; but where there is an unforme respect to Gods commands, he is the upright man whose end shall be peace.

2. Secondly, the upright man expresseth the universality and uniformity of his obedience by performing the most unpleasing duties, and renouncing the most pleasing sins. I say uprightness lies very much in this, in a readinesse to embrace, and an indeavour to practise the most hard and difficult duties, those that are most unpleasing to flesh and blood, and to renounce the most pleasing, profitable, and advantagious sinnes: uprightness will carry the heart through the most difficult duties. He is no upright man, who picks and chuseth what he likes best in Religion, but layes aside the rest; he that will practise the easie part of Religion, for e external duties, or such duties only as are in credit, and may be performed with safety, but lets alone more and hard difficult duties, or in parting with sins will part only with those he can best spare, is far from uprightness. *Servus, quando ex Domini jussis ea facit tantummodo que vult jam non Dominicam voluntatem implet sed suam*, saith Salvian; that servant which performes onely those commands of his Master which he will, he doth not fulfil his Masters will, but his own. But now the upright man cheerfully goes about those duties, which doe most thwart his own interest: see an instance of this in

in *Abraham*, he can offer up his *Isaac* at Gods command *Gen.* 22. 12. And this is made the evidence of his uprightness that he could and would deny God nothing. Oh can you part with your *Isaac* at Gods command, sacrifice him to God, namely your dearest lusts and dearest comforts? The upright man is one that (at least in the bent of his heart) can perish for God. Thus *Ester. Chap* 4. 16 He can goe on in a way of duty, though danger, yea death stare him in the face, as *Daniel* and the three children did. And as the upright man is willing to do most unpleasing duties, so to renounce the most pleasing, profitable and customary sinnes, this *David* pleads as an evidence of his sincerity, *Psalms*. 18. 23. *I was also upright before him and I kept my selfe from mine iniquity.* He can be content his *Diana* should be pulled down (so *Christ* may be advanced) though his gain come in that way, or it be the ladder, by which he may climb up to honour. But if there be any sin the heart is unwilling to part with, it argues the heart unsound, one corruption indulged proves rottenness in the heart. For as it is not enough to denominate a man healed, because he is not sick of a fever, pleurisy, or plague, unless he be free from all other diseases, so neither is freedom from some sinns an evidence of sincerity, unlesse there be a hatred of all. The upright man yeelds absolute obedience to Gods commands without caring or disputing. Examine whether you be thus uniform in your obedience.

Secondly, A second character of the upright man is truth of heart. The perfect and upright man, he is a man of truth Character 2. And I find the *Septuagint* rendring both *אמת* and *ישר* by *ἀληθινός* *verus*. The former in *Deuter.* 32. 4 the latter in *Job.* 2. 3. And we find a sincere heart a true heart. *Hebr.* 10. 22. *Let us draw neere with a true heart* &c. And *Psa.* 57. 6. Sincerity is called truth in the inward parts. *Behold thou desirest truth in the inward parts* &c. Now this truth of heart notes 2. things,

1. Reality, opposed to that which is fained, or counterfeit
2. Conformity to the Rule, opposed to falseness.

1. Truth of heart notes reality; an upright man he is a real man. He is one, that is indeed what he seemes to be: He desires not to seem better then he is, but would be better then

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he seemes; there is a consonancy betweene the upright man's heart, and his tongue; between his lips and his life. He doth not pretend one thing and intend another. nor dare he make Religion a cloake or cover for his sinful carnal and corrupt designs. The upright man is one whose heart is engaged in every duty he performs to God or men; he is found at heart, not rotten and hollow hearted as the hypocrite is. We read in Scripture of a *sound mind* 2. Tim 1.7. and of a *heart sound in Gods statutes*. Psa. 119.80. And this is the sincere and upright heart. But now the hypocrite, though his outside may be painted, and look lovely, his inside is filthy and rotten, he is a meer complements in Religion; he gives God good words, but nothing of affection or reality appears in any of his service. But the upright man is one without guile, (as *Nathaniel* is described to be, *John*. 1.47.) viz. he doth neither design, nor indulge guile in his heart. Uprightnesse is the law of God written in the hearts not only in the heads of men. The hypocrite is a meer Master of ceremonies in Religion, according to that of *Augustin* speaking of hypocrites, *quasi conantur quærere & timent invenire*.

2. Secondly, The truth of heart, which is the character of uprightnesse notes as reality, so conformity to the rule. The conformity of the heart unto the rule of Gods word, it is opposed to falseness of heart. That is true which answers and is conformable to its Rules; that's a true Coppy which answers to and agrees with the Original. He is an upright man, whose heart answers to the heart of God, who is a man after Gods own heart. So *David* is described to be *Acts*. 13.22. and he was an upright man. The upright man is conformable unto God. His heart echoes unto divine commands. *Psalms*. 27.8. *When thou saidst, seek ye my face, my heart said unto thee, thy face, Lord, will I seek.* He fulfils all Gods wills in desire and endeavours; he hath a heart as large as the command, at least in the bent of it. Hence beleevers are said 2. *Pet* 1.4. to be *made partakers of the Divine nature*, which is, when there is a similitude in the motions of the heart unto the commands of Christ, and in the actions unto the patterne and example of Jesus Christ. Of the fulness of Christ receiving grace for grace, grace answering to grace, grace in the heart answering grace in

in Christ, as the picture, or rather Image in the glass doth to the man, 2. *Corin.* 3.18. *Beholding, as in a glass; the glory of the Lord are changed into the same Image.* Now there is a twofold Image, *Imago in pictura*, and *Imago in speculo*, the picture hath only some darke resemblance of the man, but in the Image in the glass there are not only the lineament of a man, and the proportion of each member, but there is motion for motion: If you smile, so doth the Image in the glass, if you weep, so doth hat. Thus it is with the upright man: the hypocrite may be as a dead picture of Religion, but the upright man is the moving and lively Image of Christ. So then he who walks by rule, by the rule of the word, and according to the pattern of Christ, he is the perfect and upright man, whose end is and shall be peace. *Heb.* 10.22. *Let us draw near with a true heart:* It immediately follows *with full assurance of faith.* He who hath attained to truth of heart, he is in Gods way unto full assurance of faith, and consequently unto peace; search and try therefore your hearts by this character.

A third character of ourghtnes is purity of heart. The upright man is one that is pure in heart. The word *טהור* is by the *Septuagint* rendered *καθαρος* *Gen.* 20.5.6. So also is *ישר* *Jeb.* 33.3. the upright man is one without mixture, he doth not mingle with sin and corruption, sin is indeed in his heart, but his heart is not in sin. I do not say, he is pure without sin, but though sin be in him, yet his heart remains separated from it, and set against it. He is still working it out. Thus Gods people are described, *1. John.* 3.3 *Whoever hath this hope in him, purifieth himselfe, even as he is pure. Acts.* 15.9 *purifying their hearts by faith.* And it is observable that in both those places it is not said that faith hath absolutely purified their hearts, or that he that hath this hope is altogether purged from sin, but God continues purifying hearts, and he is purifying his heart; it is his daily work. Sin is no ingredient into the frame and constitution of the godly man's heart; but now a wicked man the very frame of his heart mingles with corruption. This is set forth by the resemblance of a pot that hath the scum boyling into it *Ezek.* 24.12 Now this renders the liquor altogether useless. Corruption may sometimes boyle over in the heart of

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an upright man, but then he skims it off and casts it away, it doth not boyle into it; the heart of the wicked man is like a standing water or poole; if any durt or filth be flung into it, it abides there, and settles at the bottome, but the heart of the upright man is like a spring or fountaine of living and running waters, if any durt be flung into it, it workes it out, so purifieth it selfe. Oh search and try your hearts, whether you have this character of an upright heart, that you are continually working out corruption; for to such peace is promised. *Psalms* .73.1. *Truly God is good to Israel, even to such as are of a cleane heart.* *Matth.* 5.8. *Blessed are the pure in heart, for they shall see God.* And sure they who shall see God, their end must needs be peace.

Character 4. A fourth character of the upright man is simplcity and plainnesse of heart, and way. The upright man is a plaine man, and this is opposed to craft, subtilty and carnal policy. Hee is; one, as *Pagnine* glosseth, that is not *fraudulentus consilijs, non varius, sed simplex*. This is the character given of *Jac b.* *Gen.* 25.27. *Jacob was a plaine man.* The *Septuagint* render it ἀνδρας non fictus, non fucatus. *Aquila* ἀνδρας Simplex a man without folds, not like a serpent that can wind himself in and out. Yea *דור* is sometimes rendred by *דור* manifestus *1 Sam.* 14.41. *Give a perfect Lot. i.e.* a clear, manifest one. The upright man is a cleare-spirited man; an upright hearted man doth not desire to lie hid, so as not to be known what Religion he is of; he is not a cunning hunter as *Esau*. He is one that steers his course in Religion by Principles of piety, not rules of policy; by Scripture-light, not interests of state. He dares not subject his own conscience to his policy, he doth not so much enquire what is safe, as what is warrantable. Though he condemne not the wisdom of the Serpent, yet he so allowes and useth it, as he will be sure to maintaine the innocency of the Dove. He is not afraid to own Religion for feare of being counted of a party. A notable Scripture that is (I wish it were writtten upon doores, yea in the hearts of Politicians) *Psalms* .10.2. *I will behave my selfe wisely in a perfect way.* Uprightnesse doth not destroy prudence, or policy, but duly regulates it. Christians may, yea must walke wisely, but then it must be in a perfect way, so farr as may consist with a good conscience.

ence. An upright man makes policy serve Religion, not Religion subservient unto policy. He allows Religious policy, but he abhorres politick Religion. And truly men of great parts, and deepe worldly wisdom had need take heed their heads do not out-grow their hearts: But see they bring all their designs and actions unto the word of God, and try them by that. Oh examine your hearts, whether you have this simplicity and plainnesse of heart: For this is that, that will bring peace in the latter end. 2. Cor. 1.12. It was simplicity, and Godly sincerity, not worldly wisdom that administered cause of rejoycing unto Paul, and so it will to you.

A fifth character of the upright man is singleness, and integrity. of heart. The perfect and upright man in the Text is a man of integrity, a single-hearted man. Uprightnesse is set forth in Scripture by these and such like Phrases. *A single eye* Math. 6.22 *singleness of heart*, Acts 2.46 *one heart* (Ezek. 11.19) not a divided one. *A new heart* Ezek. 36.26. and that new heart is a whole heart. Psal. 119.2 Its called *following God fully*, Numb. 14.24. and the Septuagint render the Hebrew word by *εὐστος* Levit. 25.30 *a full year*. And by *ἁπλοῦς* integer Ezek. 15.5. Now these expressions carry in them these two things eminently, as those wherein integrity, and singleness of heart mainly consists, namely chusing God only, and, following God fully.

1. The upright man expresseth and evidenceth the integrity and singleness of his heart in chusing God only. God is the upright man's choice. God is his center, where he resolves to fixe, seeking no where else for happiness. He chueth God for his portion, and accounts him his exceeding reward. This was the frame of the Psalmists Spirit. Psalm. 73.25.26. *Whom have I in heaven but thee? And there is none upon earth, that I can desire besides thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* He lookes on Religion as the one thing necessary, and all other things (at least so farr as they hinder him in his christian course) but as incumbrances. Oh search, whether this be the frame of your heart. The upright man sing'es out God from all other things, both as his object, and as his end; as the

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the object of his faith, hope, desire, love, feare, joy and delight; and as the end of all his actions, and undertakings. Hence that phrase of a *single eye*. *Matth. 6.22*. The hypocrite sees double. He never lookes singly at God, but at God and the world together. The hypocrite hath a squint eye, lookes many wayes at once: He seemes to looke full in your face, when yet he lookes another way. The hypocrite hath an eye to his profit, pleasure, honour, friends, relations; and yet all this while he seemes to looke God full in the face, as if he had chosen him alone. The upright heart is that *one heart* promised *Ezek. 11.19* opposed to a double mind, and a divided heart, to one that hath a heart and a heart, a heart divided betweene God and the world, God and his lusts. But now the hypocrite is a *double minded man* so the Scripture termes him *James 1.6,8*. He is one in suspence, knowes not which way to take. Sometimes he bids faire for heaven; but then againe he repents of his bargain, looking on it as a hard bargain, and the way to heaven as to strickt for him. The hypocrite hath a heart (seemingly) for God, and a heart for the world also; but the upright man hath but one heart, and that heart is for God. The upright heart, is an heart one with Christ, and nothing else. God will be served with, yea he delight in a broken heart: But he abhorres a double and divided heart. Try your hearts by this character. Is God your only choice? For the end of this single hearted man is peace. He who hath chosen God will never repent of his choice. *Acts 2.46*. you find gladnesse and singlenesse of heart joyn'd together.

2. Secondly, The upright man manifesteth his integrity in that he followes God fully; he serves God with his whole heart, with a whole heart and not a hollow heart; his whole soule, mind, will, affections are all engaged for God *Psalms. 119.2*. *That seek him with his whole heart*. *Numb. 14.24* *Caleb* he filled after the Lord. His heart was entire, and full for God. He filled up every duty, place, and relation with lively affections, the exercise of grace, and the faithful discharge of duty. Uprightnes is that, which fills up all our duties and all our actions. An upright man is a full man, but an hypocrite is a empty man. *Revel. 3.2*. *I have not found thy workes*

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workes perfect; *παραπαιμένα* I have not found them full. There workes made indeed a faire shew, but they were empty. The hypocrites duties, they are all empty duties; he is full mouth'd but empty hearted. There is a *vacuum* in his heart and services. There are great disputes *An detur vacuum*; whether there be a *vacuum in nature*. But certainly if it be to be found any where it is in the ignorant man's head, and the hypocrites heart: Hypocrites duties and performances may be full of parts, gifts expressions; as the works, of *Sardis* were; else she would not had a name to live, but they were empty of affection, grace, and experience. But the upright mans duties are filled with grace. His prayers are full prayers, full of Humility, faith, fervency. His hearing is filled with reverence, meekness, faith, resolutions of obedience. Each relation fill'd with a careful discharge of the duty of that Relation. An upright man hath not only a full head, but also a full heart. An hypocrite is for the form of Godliness, but not the power. But the upright man is for both, he is for the union of the forme and power of Godliness, which is the life of Religion as the separation of them is the very death of Religion. Examine your uprightness by this character, as that which intitles unto peace. He that thus followes God fully, his end shall be peace. Thus it was with *Caleb*. He was brought to the possession of *Canaan* at last, though he was long in the wilderness first. And so shall every upright man at last find rest in the heavenly *Canaan*.

Character 6.

The sixth character of the upright man is. He is one that walkes before God, and that walkes with God. I find uprightness in Scripture set forth by these expressions. Sometimes by walking before God. *Gen. 17 1. make thou before me, and be thou perfect.* The perfect, upright man is one that walkes before God *i. e.* He walkes alwayes as in Gods sight and presence. He indeavours to approve himself unto God, rather then unto men. *Psal. 16.8. I have set the Lord alwayes before me, because he is at my right hand, I shall not be moved.* He sets God alwayes before him, and himselfe alwayes before God. He walkes as continually under Gods allseeing eye, and therefore he lookes to his inward, as well as his outward man.

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And he that doth thus, his end shall certainly be peace, as it follows in *Psalm*. 168. *Because he is at my right hand, I shall not be moved.* But now the hypocrite looks only, or (at last) chiefly unto man his eye, and his approbation. His workes may be exact before men, but *they are not full, perfect.* (*Reve.* 3. 2.) ἐν ὧπτιον ὡς Θεῷ, *before God*: And this is charged on the Church of *Sardis* as her sin. The hypocrites workes may have a very faire gloss to the eyes of men, be full of gifts and seeming zeal, as the workes of *Sardis*; but they were not full before God the searcher of all hearts. He saw somewhat to be wanting in them, yea the main requisite of all other, *viz.* the heart. Oh try your uprigt^t nesse by this character.

Yea further the upright man is described to be one that walks with God as well as *before him*. He is a man of much communion with God; one that desires, indeavours, and makes it his great designe to maintaine constant, and uninterrupted commun on with his God. *Gen.* 6. 9. *Noah was just and perfect*: And how did this appear? He walked with God. This is made the evidence of his perfection: His heart was working towards God: Walking is an even, steady motion. Oh search your hearts. Do you study to maintaine communion with God? Then your end will be peace. Yea it is a signe that you are at peace with God already. *Amos* 3. 3. *Can two men walke together, except they be agreed?* And you have an example of this in *Enoch* *Gen.* 5. 24. *Enoch walked with God.* The *Syriack* and *Septuagint* render it *he pleased God*. Which agrees with the Greek *Hebr.* 11. 5. And indeed they who walk with God, they please God, and so shall be sure at last

Charēt. 7. to enjoy peace.

A seventh character of the upright man is this. He is one that doth all *from* God, and all *for* God. God is the upright man's Principal, and God is his end. His Principle is divine influence, derived from Jesus Christ. His end is the glory of God, and Jesus Christ. These two are inseparable. He cannot act for Christ, that doth not act from him; no man can act above his Principle; now no Principle can lead the soule unto God, but that which comes from him. The upright man sees all his well-springs of strength, and grace in Christ, and therefore

fore fetcheth all from him. He acts not only from the strength of natural parts, the improvement of reason, from natural conscience, or common gifts, but from union with Christ, and a principle of grace received from him. Oh examine your hearts, whether you be such as do all you do in Religion from Christ.

And as the upright man doth all from Christ, so he doth all for Christ. God is the upright man's end, God-glorifying, and God-enjoying are the two great designs of the upright man. The upright man is one who can serve God for nought but God himself, knowing that if he hath God, he hath enough; yea, although he hath nothing else; He can be contented, and well satisfied, if he enjoy God in any duty, estate, or condition, what ever else he may be disappointed of. He is one that values Gods interest above his own, and makes all his interests stoop to Gods. But now the Hypocrite, he makes God, and Religion stoop to, and serve his own ends; he accounts gain his godliness; but the godly man accounts godliness his great gain. It is not the fire of the Altar, but the Gold of the Altar, that the hypocrite adores: the advantage to be gained by Religion, not the beauty, and excellency of Religion, is the loadstone that draws the hypocrite to the practise of it. Oh examine your hearts, whether you act for God, and imbrace Religion for its own sake; for then you are the men, whose end shall be peace; for he who makes the glorifying of God his end of intention here on earth, shall comfortably find enjoying of God to be his end in possession, and of execution hereafter in heaven.

An eighth Character of the upright man is this. The upright man is one that can be contented to be abused, so God and Jesus Christ may be exalted. He can be content to be any thing, yea, nothing, if God so please, that God may be all in all. He is one that prefers Gods honour before his own ease; honour, yea, happiness. And on the other hand a dishonour done to God goes nearer his heart, than any wrong, affront, or injury offered to himself. He can (at least in the desire, and bent of his heart) be content that others should be used, though himself be laid aside, provided that God may be exalted: Yea, to be hid in the crowd, so he may lift up Christ upon his shoulders, and render him more conspicuous unto the world: to be made a

foolish, that Christ may get upon his throne. See two or three instances of this. That of *Moses*, *Dent.* 31. 7. He can encourage *Joshua*, though he knew he himself was to be turned out of office, to give place to *Joshua*. A thing that would have grated upon the Spirit of an envious, and ambitious hypocrite. So *John* the Baptist, *John* 3. 30. *He must increase, but I must decrease*. The language of the upright man, when he acts and speaks like himself. The like example of sincerity you have in *Paul*, *2 Cor.* 4. 5. *I preach not myself but Christ*, I desire not that your eyes should be upon me, but that your hearts should be carried unto Christ. The upright man is willing to give God the glory of all his undertakings. As *Joab* sent to *David*, to take the honour of his victory, *2 Sam.* 12. 27, 28. So the upright man, when he is enabled to do any thing for God, he's jealous lest any part of the honour of it should be taken from God, and given unto him: yea, the upright man prefers Gods glory above his own happiness, upon supposition that both were not consistent, though he well knows, that they are inseparable. See some instances of this. In *Paul*, *Philip.* 1. 24. *Nevertheless to abide in the flesh is more needful for you*. *Paul* was, and every Saint should be content to want present happiness in heaven, that he might be further serviceable to God and his Church on earth. And yet further, *Rom.* 9. 3. *I could wish that myself were accursed from Christ*, &c. and *Exod.* 32. 32.—*blot me, I pray thee, out of thy Book*. *Paul* was not ignorant that the union between his soul and Christ was indissoluble, and *Moses* well knew there were no Errataes in the Book of life, yet hereby they did express their sincere respects to Gods glory, and his peoples good, above their own happiness.

Charact. 9. A ninth Character of the upright man is, He is one that is good in bad times. He is steady and fixed in his principles in the worst times, and under variety of dispensations. He will not dishonour God, or wound his conscience to preserve his safety. An upright man, is a right man. So *Wis.* is rendered by the Septuagint, *Judges*, 17. 6. He is one that will not be bowed or bent by the sinful customs, or examples of the times, and places where he lives; nor by either the frowns, or smiles of men. Thus *Noah* is described, *Gen.* 6. 9. *He was perfect*, and that,

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that, in his generation, which was a very bad one. This was eminent perfection. To be outwardly good, when Religion is in fashion (as *Joab* was seemingly very forward and zealous while *Ishbouda* lived) this is no evidence of sincerity. *Neque enim perfectus bonus est, nisi qui fuerit & cum malis bonus*, as an Ancient saith. The upright man is firm, and fixed both in prosperity, and in adversity. The Laurel keeps its green even in the winter season, so doth the upright man maintain his integrity in the worst times, and most afflicted state. As it is his duty, so it is also his endeavour to be most blameless, and harmless in the midst of a crooked and perverse generation, as the Apostle exhorts, *Philip. 2. 15*. He is not one that swims down the stream, or that will stoop by base compliance to any unworthy practices, but he stands his ground, and holds his own in all changes; not by turning with every wind, (with the worldly politician) but by having his heart fixed on the unchangeable God. *Lapidaries* tell us of a stone that retains its virtue, and lustre, no longer than it is set in Gold; a fit emblem of the hypocrite. But the upright man can glory in his tribulations. The upright man is one that dares not use unlawful, and indirect means to avoid danger, provide for his own safety, no, not to bring about the best ends. He knows that only Gods means can bring about Gods ends in mercy. Examine your hearts by this Character.

The tenth and last Character of an upright man is, that he is *Charad. in* one that is still pressing after perfection. He contents not himself with measures, and degrees of grace already received, but labours after more, and further degrees of grace. He lives up to what he knows in his desires and endeavours, and he endeavours to know more for that end, that he may live better. He is in continual motion towards God, and making progress in holiness. He is stark naught, that thinks he is good enough. *Dixisti sufficit? Defecisti*, saith Bernard, and the same Father (*Epist. 91.*) *Minime pro certo est bonus, qui melior esse non vult, & ubi incipit velle fieri melior, ibi etiam desinit esse bonus*, He is not good at all, who willeth not to be better: when you begin to be unwilling to become better, you cease to be good. He that stands still in Religion, declines and falls. There is no medium between going forward, and declining in Religion. *Nescit virtus mensurari*

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mensuram gratiae, saith Ambrose; virtue knows no stint. That of Bernard is applicable to this purpose, and is so made use of by him. *Vidit Jacob angelos ascendentes & descendentes, stantem vel sedentem neminem.* Jacob, he saw Angels ascending and descending, but none standing, or sitting still. No, there is no standing still in the way to heaven. The main of a Christians perfection attainable in this life, is earnest breathings after it. The constant work of a Christian, while on earth, is to be breathing after full conformity unto God: according to that of Augustine, *Tota vita boni Christiani est sanctum desiderium.* The whole lie of a good Christian is a holy desire. Thus Job describes the righteous man, Job 17. 9. *He is one that holds on his way, and grows stronger and stronger.* He is still in progress, Prov. 4. 18. *the path of the just is as the shining light, that shineth more & more unto the perfect day:* light is still gaining upon darkness, grows clearer and clearer; so is the path of the just and upright man. And this was the frame and temper of Pauls Spirit, Philip. 3. 12, 13, 14. *I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.* Labour to try your hearts by all these Characters. Yet in trying your hearts by any of these Characters, remember that I am speaking of sincerity: And there are none of these Characters to be understood of a perfection of degrees, as though any of these were to be found in absolute perfection in the Souls of Saints here on earth, or that Gods people can find these actually at all times, but they direct Gods people what they should do and be, what the nature of uprightness leads to, what Saints do, and how they act when they act like themselves, and what they are in the frame and bent of their Spirits, in the desire, design, and utmost endeavour of their souls. So that men must not judge of themselves by any of these marks, by what they are in the heat and brunt of a violent temptation, or on the other hand, by what they are in a sudden pang of affection: But uprightness is to be judged by the general frame and bent of the heart, and the tenour of the life and conversation: And if you then find any of these evidences, you may safely conclude that you are the upright

upright men, whose ends shall be peace. And so much for this use, which is the main I had in my eye.

The third use of the Doctrine is a word of exhortation, to *Use 3* exhort all of you to labour to attain, and having attained to maintain this heart-perfection, and uprightness in your souls, this frame of spirit, which you have heard at large described to you Labour to be uniform, true, intire, plainhearted, single-eyed Christians. And having once attained it, see you keep it. Hold fast your integrity, and do not let it go, look on it as the choicest jewel in your crown. Keep it as your chiefest treasure, yea as your very life. I conclude this exhortation in general with the gloss of *Augustine* upon the Text. *Tene innocentiam, quo modo cum avaris esset, sacellum tenebas, ne sibi extorqueatur à Diabolo.* Keep your integrity, as the covetous man would do his purse, lest it be wrested from you by the Devil. I shall add two or three words by way of motive.

1. Consider that uprightness of heart is Gods delight and choice. God loves, delights in, and is well pleased with it; and indeed with nothing you do without it. It is Gods choice. *John 4. 23. The true worshipers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship him.* God values not cares, not for the services of hollow-hearted hypocrites; but he seeks such to serve him, as worship him in Spirit and in Truth. *Psal. 51. 6. God desires truth in the inward parts, yea the way of the upright is his delight. Prov. 11. 20. Would you therefore please and delight the heart of God, labour then to attain and preserve uprightness.*

2. Consider that uprightness of heart sweetens and savours all you do for God, and covers your infirmities, Uprightness is the salt that seasons all your services, and renders them savoury both to God and men; especially to God. *2 Chron. 30. 18, 19, 20. The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary: and the Lord hearkened to Hezekiah, and healed the people.* O therefore look to the heart in every duty and action, see that that be sound. The *Priest* when he cut up the sacrifice, the first thing he looked at, was the heart; if that were unsound, the sacrifice was rejected.

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Hypocritie spoils all our performance, and causeth God to loath his own appointments.

3. Consider the loss of uprightness in the least degree is one of the greatest losses you can sustain. Better lose your estates, names, liberties, friends; yea your very lⁱes, than your sincerity. Whatever you get, though it were a Kingdome, you will be great losers, if you lose the integrity of your hearts. *Quid tibi prodest lucrum auri & damnum innocentie.* saith Augustine on the Text. What will the gain of gold profit you with the loss of innocence?

4. The 4th. motive is that in the Text. If you be upright men, your end will be peace. And that would lead me to a fourth use.

Use 4. Which is of comfort to all upright hearted Christians.

1. Under and against all your present trials, troubles, and afflictions, Lift up your hearts, an^d the^ends, for *your end shall be peace.*

2. Against the fear of death in reference to your selves. *Your end is peace,* why should you be afraid of that which will bring you rest, and be the end of all your troubles?

3. It may comfort you in reference to the death of others; of friends and relations, concerning whom you have ground to hope and judge that they were upright men. It may be a curb to inordinate passion, and grief for the loss of godly friends, seeing *their end is peace.* Though you may have lost, they have gained by their death: And so much for this Text and Doctrine.

I come now to speak somewhat to that other sad Text God hath given me to speak of, and by which God speaketh unto you; And that is the sad dispensation of divine providence, in taking from the midst of us by death that person of honour, whose funeral solemnities we now celebrate. For my own part, I have been altogether a stranger in my practice to funeral Panegyrics, and as I do confess my self unable for them, and unskillfull in them, so I do profess my self no less unwilling to them; knowing of how dangerous consequence they have for the most part proved, as they have been two ordinarily abused. I have ever accounted the solemn sadnesse, and silent tears of
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the living the best commendations of the dead. The good workes deceased persons have done while they were living, and the good names they have left behind them are their best imbalming. Yet I see no reason why the commendable good things that have shined forth in persons that have been eminently usefull, and seviceable in their generations, may not be held forth unto others, as a pattern for their imitation, and a spur to excite to vertuous actions. I know it is expected I should speak somewhat of the honourable person deceased. What I shall speak, shall be not so much to commend the dead, as to excite the living, especially persons of his rank, and quality, to the imitation of him in such things as were amiable, and lovely in him. I might tell you that he was honourable, being a stem of an antient and honourable family. But this would be beyond my sphere; and this is that which is better known to the most of you than to my self. And were there nothing else to be said upon this account, yet the greatness, learning, wisdom, and real worth of the surviving branches of this family are sufficient to render it truly honourable. But why should I insist on this? seeing honour is none of ours properly, Philosophers telling us that *honor est in honorante, non in honorato*, and the Poet could say, *Genus & proavos, non fecimus ipsi, Vix ea nostra voco*. I shall therefore say no more of this, but instance only in such things, as I my self have had personal knowledge of.

And first he was a lover of learning and learned men, yea himself had attained to a good degree of learning above many, yea most of his rank and quality, that enjoyed no greater help to the attaining of it, than he did, what he had being attained by his own industry, without the advantage of University education. He was no stranger to the tongues, and well read in Divinity, Law, and History, with many other commendable parts of learning. And he attained to this in his younger yeers by great industry. I mention this as a commendable pattern to young Gentlemen, it being that which would turn much more to the account of their, and the publicks profit and advantage, than their spending of their time in hawking, hunting, and reading Romances. Yet I condemn not the moderate, well-regulated use of lawfull recreations either of body or mind, but
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the immoderate abuse of them; though I would commend the study of good literature, as that which would render men much more serviceable unto their Country, and more acceptable unto all.

Secondly, He was a man serviceable to, and in his generation, and many waies instrumental of the publick good; one that had served his Country both in Warr and Peace, in Warr as a Commander, in Peace as a Counsellor, and that both in a more publick sphere, as a member of Parliament, and in a more private capacity, as a Justice of peace in his Country. All which places he discharged with much justice, and integrity, without any blemish that I ever heard of. Nor was the sphere of his activity and usefullnesse confined to the State, but he was also serviceable to the Church of God, and eminently in that place wherein he lived. God used him as an instrument of much good, yea the best good of the people of that place, as both they and we (the Ministers of that congregation) unto which he had the relation both of a member and officer, can testify. And all this, not only by encouraging and strenghtning the hands and hearts of others; but by actually joyning in promoting the work of reformation, to the due administration of ordinances, and settling order in that place, yea he accounted it no disparagement to act as a ruling officer in the Church of God; and that at such a time when all essayes tending to settle order in the Church, were rather discountenanced (if not scoffed at) by most, than any way encouraged. What others may account of this, I know not: but I cannot but reckon it, because I so esteeme it, among his vertues and honours; well knowing that it is a mans highest honour to be serviceable unto God, and to the good of Souls. And let me now commend this to your imitation: and oh that al you that are endowed with riches, honours, parts, and power, would imitate him in this in endeavouring to promote the interest of Christ and souls, in the places where you live, according to your ability and opportunity.

Thirdly, another particular wherein this person of honour was exemplary, was justice and righteousnesse. In all his dealing with men, He was a man exactly just and righteous. He would oft commend it in others, and make it his care to practise

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life it himself; as all that he ever had dealings with, that ever I heard of, or spake with, have been, and are ready to testify. He was no oppressor of Neighbours, or Tenants, as too many great men are. He was not one who lived either on the sins or miseries of others. He did not, nay he scorned to raise himself or family upon the ruines of others; either Neighbours, Tenants, or Debtors; nor did he live upon or raise and enrich himself by the times, as many others have done; And let me here commend him in this as a pattern for the imitation of all rich and great men. This will cause you to be beloved while you live, and lamented when you dye, and raise you a name better, greater, and more lasting than you can attain by the greatest estate, or honour unjustly got or kept.

4. Nor was he only just, but also mercifull. His justice was tempered with mercy to Debtors, Tenants, and the Poor. Though he was just to the uttermost in giving others their due, yet he was very mercifull in exacting his due from others. He was a mercifull Creditor unto his Debtors, remitting not only pounds, or scores, but hundreds, yea thousands to disenabled Debtors, rather than ruine them and their families, as I have been well assured from those who knew the truth of what I say. He was a mercifull Landlord, as his Tenants can sufficiently bear witnesse; yea he had mercy for the Souls as well as the Bodies of his Tenants, witness his great care to present godly and able Ministers unto such places, as he was Lord and Patron of; unto which I might add his allowing of twenty pounds a year to the increase of a ministers maintenance at *Hucknall*: Nor was the exercise of his mercy wanting unto the poor, as those of the Town where he lived have abundantly by experience found. And though the suddennesse and shortnesse of his sickness prevented alterations in his Will made divers years before his death, wherein probably he would have done much more; yet while he lived he made his hands his own executors, in settling by deed twelve pounds a yeer for ever upon the Almes-houses in *Nottingham* (where he lived) founded and endowed by Mr. *Hanley*, in the ordering of which he was a Trustee. And oh that all you who are rich in the world, would be also rich in good workes; so would you have the prayers of Tenants,
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Debtors, and the poor, while you live, and their teares and praises when you dye, yea when you are dead and gone.

5. Another imitable property I would commend to you for your imitation is his affability, curtesie, humility, and peaceablenesse of Spirit towards all he conversed with, these are so well known to all he conversed with, that I may spare to speak of them. Such was his condescension to persons much below him in rank and degree, that some have thought he rather seemed to exceed than be defective in this particular. He was a peace-lover and a peace-maker, and very usefull that way in the place wherein he lived. He was no incroacher on his Neighbours; and I wish great men would imitate him in this, not bearing up themselves from their own power and greatnesse to oppresse and injure others.

6. He was a constant frequenter of publick Ordinances, both in his own person, and with his family, and that not only on the Lords day, but also twice a week at those week-day lectures in the place of his habitation, very seldom missing when he was in Town. He was a constant frequenter of monthly Sacraments for those six yeers we have enjoyed them through Gods mercy. And oh that he had many followers among men of his rank and quality in this particular. Alas, how many are there vvho can content themselves vvith once a day attendance on Gods Ordinances, and think they do vvell too? but for Lectures, those favour of too much preciseness for them to meddle vvith, as though Religion vv ere belovv them.

7. He had as well-ordered a Family as most of that big-nels, and was careful not only for the bodies, but also for the souls of his servants, to have them instructed in the knowledge of God, and Jesus Christ; of late years keeping a Chaplain in his house for that end, and to perform family duties. And this both others and my self can attest upon our own knowledge, that though he hath had servants, that were very dark and ignorant when they came to him, yet he hath used such means towards them, that in a little time they have been able to give a satisfactory account of their knowledge and faith; nor would he allow of profaneness in any under his roof, or keep such servants

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vants, as upon admonition would not reform exorbitancies. And let me commend this as matter of imitation. Oh be careful that your Families may be Churches of Christ, not sinkes of looseness and profaneness, as the Families of too many great men are. You, who are Masters of great Families, you have the cure of souls committed to you; and you are to be accountable for the souls of children and servants, if you instruct them not, and hold not up Religion in your families.

An eighth commendable virtue in this person of honour, which I would commend to you, especially great men, is that he was an affectionate lover, and cordial friend of Gods faithful Ministers. I know there are many of that function here present, that can set their Seals to the truth of this. He loved the company of Gods Ministers, and was both a bountiful entertainer, and a courteous, and friendly visiter of them. Yea, he knew how to relish plain and powerful preaching, and would often say he liked and loved that best, as that which he found most advantagious to himself, and judged to be most profitable for others. And let me add this, that my fellow-labourer, and my self have found God using him, as a great encourager of our hearts, and strengthner of our hands in Gods work. Nor can I forbear again mentioning his great care to present godly and able Ministers to such places, as he had the gift of, not presenting any, but such as were first commended, proved and approved by neighbour godly Ministers. And oh that you who are men of honour, riches and power would imitate him in this, namely in being friends to Gods Ministers: especially in this age, wherein they are so much despised and discouraged; and not only their persons, but even their calling struck at. And you, who are Patrons of places, see you be careful to present such persons, as may feed, not starve the souls of people: else you will contract the guilt of the blood of the souls, that perish under unskilful, and unfaithful Ministers.

And now judge, whether we have not all cause to drop some tears upon the Tomb of this Honourable Gentleman deceased. He was a general loss: To his yoke fellow, Children, Servants, Friends, the Town where he lived, yea, the Country, and Nation: And in a word he lived beloved, and died lamented. And

The Upright Man, &c.

let me now exhort all of you to lay to heart this loss, it being a token of Gods anger towards a place, when he takes away persons that are usefull, and then especially, when they are in the prime of their time. Yea, let me speak a word to you Honourable and Worshipful Gentlemen here present; God hath made a breach among you by the death of this person of Honour. Oh do you labour to fill up the room of such persons, when they are taken away by death, by stirring up your selves unto a greater measure of activity for God and the publick good. And you, who are the Children of this Honourable Person, the Heir especially, do you rise up and serve the Lord in your generation; see that you inherit your Fathers commendable virtues; Imitate him in what ever I have mentioned, or you have known praise-worthy in him. And now consider, all of you, what hath been spoken, and the Lord give all of us understanding to improve both his word, and this present speaking providence. And so much for this time and occasion.

FINIS.
